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ART. I.—*Introduction to the New Testament. By John David Michaëlis, late Professor in the University of Göttingen, &c. Translated from the Fourth Edition of the German, and considerably augmented with Notes, and a Dissertation on the Origin and Composition of the Three First Gospels. By Herbert Marsh, B.D. F.R.S. &c. Vol. III. (in Two Parts), and Vol. IV. 8vo. 1l. 1s. Boards. Rivingtons. 1801.*

THE reputation which professor Michaëlis so long maintained, as a learned and judicious commentator on the sacred scriptures, has in none of his writings appeared to more advantage than in the Introduction before us; and it happens not less fortunately for himself than the public, that the work on which he bestowed so much labour and care should have found a translator capable not only of doing justice to the original, but of enhancing its value by improvements and additions.

In our Review for December 1793 (New Arr. volume ix. p. 421) we presented our readers with a general account of the work, as comprised in Mr. Marsh's preface to the three former volumes, and annexed such extracts as might show the nature of the additions subjoined. Adopting a similar plan, we shall proceed to the volumes before us; and, as these contain, with the latter half of Michaëlis's Introduction, no more of commentary upon the text than extends to the three first Gospels, Mr. Marsh thinks it requisite—so long an interval having elapsed between his two publications—to offer the following explanation on the subject.

'The translation itself was finished before the close of 1795, when I began to draw up a commentary on our author's text, as I had done in the preceding volumes. But as I proceeded with the notes on the three first Gospels, I perceived the necessity of entering into a minute investigation of their origin and composition, which gave rise to the Dissertation printed in vol. iii. p. ii.: and this Dissertation was not finished before the beginning of 1798. It was at that time that my attention began to be directed to a totally different subject: the calumnies, which were then incessantly uttered against Great-

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Britain, both at home and abroad, provoked me to attempt a confutation of them: and the volumes, which I accordingly published, again employed an interval of nearly two years. Toward the end of 1799, I returned to the study of theology: I began to collect materials for observations on the other books of the New Testament: and I intended to have treated them in the same manner as I had done the three first Gospels, when a new interruption took place in March 1800. From the university of Leipzig, where I then resided, I returned to England, in consequence of an invitation, which I could not refuse: and as the completion of my original plan, with regard to Michaëlis's Introduction, was thus deferred to an unlimited time, I determined to print the remainder of the translation without further delay. In so doing, I hope I shall not incur the censure of the public: as it is certainly more desirable to have the work of Michaëlis complete, though the whole is not accompanied with notes, than to wait several years longer for the completion of the work, merely for the sake of some additional observations by the translator. Vol. iii. Part i. p. iv.

Following the same method of division as in the former, Michaëlis commences this part of his work with a brief chapter on the name and number of the canonical Gospels; whence he proceeds, in a second, to consider the harmony that subsists between them. In discussing this topic, he begins with stating their apparent contradictions, adding answers to the objections advanced on this ground in respect to the order of time, and laying down rules to be observed in making a harmony of them, which lead him to consider the proper inference from the supposition that real contradictions do exist in these Gospels. An examination next follows of the different degrees of importance in the different kinds of contradiction observable in them, which, having introduced an account of the principal harmonies, induces the author, from a retrospect of the difficulties and defects attending them, to propose a harmony of his own. This is followed by a masterly investigation concerning two very actively employed sabbaths in the life of Christ, which are of material importance in settling the concordance of the Gospels: these sabbaths are, *the day of the sermon on the mount*, and *the day of the sermon in parables*; on which it is observed, that—

‘Whoever examines the preceding harmonic table of the Gospels, will perceive, that on the two days, of which I have just examined the history, depends the arrangement of many facts, which happened either on or near to one of these two days, and which the evangelists have related, one at one period, another at another. Now these two days might be very easily confounded, as they are in many respects similar to each other: the scene of action is on both days in Capernaum, on both days Jesus leaves the city in the evening, on both days he performs miracles and delivers discourses, both are sabbath days, and on each he is accused of a violation of the sabbath. Two such days as these might be very easily exchanged by any one,



who had not kept a regular journal, and who wrote merely from memory. The question to be asked therefore is: Has any such exchange taken place in the present instance? According to St. Mark, ch. iv. 35—41. and St. Luke, ch. viii. 22. Jesus crossed the sea, when he was exposed to a severe storm, on the second day: but according to St. Matthew, the storm happened on the day after the sermon on the mount, when, according to St. Mark and St. Luke, Jesus went westward on the land side. Which of the evangelists are we then to follow? We may abide by the relation of St. Mark and St. Luke, without necessarily supposing that St. Matthew was mistaken, and therefore that he was not inspired; for he has not positively determined the time, but says only, ch. viii. 18. 'When Jesus saw great multitudes about him, he gave commandment to depart to the other side.' Yet on the other hand it is difficult, after having read ver. 14—17. to suppose, on coming to ver. 18. that the writer could have any other intention than to connect the subsequent with the preceding relation, and to describe the passage across the sea, as having happened on the day after the sermon on the mount. Further, on the day after the sermon in parables, St. Matthew makes no mention of any passage across the sea, but says only, ch. xiii. 53. 'That when Jesus had finished these parables he departed thence.'

'The determination of the difficulties which I have stated in this section has very material influence on our arrangement of the facts recorded by the evangelists, as many a harmonist has severely felt, without being conscious perhaps of the real cause which produced the perplexity. Which of the evangelists we ought to follow I am really unable to determine: for though St. Matthew has in general the advantage over St. Mark and St. Luke, in being eye-witness to the facts which he records, yet the present instance makes an exception. For St. Matthew by his own account was not called from the receipt of custom, and therefore was not become an attendant on Jesus, till after Jesus was again returned to Capernaum. Nor is this a contradiction to the account given No. 26. from which it appears that the twelve apostles, among whom St. Matthew is mentioned by name, were chosen on the morning of that day on which Jesus held the sermon on the mount. St. Matthew might have been nominated an apostle, and yet not instantly abandon his occupation as receiver of tribute: the sermon on the mount was delivered on a sabbath day, on which the receivers of tribute were disengaged; but on the following morning he returned to his duty at the house of custom, whence Jesus now invited him to be his constant attendant. Besides, even an eye-witness, who relates from memory events which happened several years before, may easily exchange two days, which are similar to each other.—In this instance therefore I followed St. Mark and St. Luke, because they make a majority of evidence, and because they have in fact determined the time. A further examination of the two days, which I have considered in this section, would perhaps throw more light on what is called the Harmony of the Gospels.' Vol. iii. Part i. p. 90.

The object of the next chapter is to discover the cause why

St. Matthew and St. Mark, as also St. Mark and St. Luke, in several instances present an extraordinary verbal harmony, though the one did not copy from the writings of the other. Having stated on this head the examples below \*, this remarkable verbal agreement, adds Michaëlis, I am unable to explain on any other than the following hypothesis.

‘ Before the three first Gospels were written, or, at least, before St. Matthew’s Gospel had been translated into Greek, there existed several apocryphal Gospels, to which St. Luke alludes in his preface, and of which it was his object to correct the inaccuracies. But when the accounts, which they contained, were accurate, St. Luke, as well as St. Mark, and the translator of St. Matthew, abided by the expressions which they found, as they were regardless of the ornaments of style. It is likewise possible that St. Mark and St. Luke followed these early accounts in the arrangement of the recorded facts, and that hence arose the deviation from St. Matthew’s order, which has occasioned so much perplexity to the harmonists.

‘ Another argument for the opinion that the evangelists made use of written documents, is, that St. Luke, who when left to himself was able to write good Greek, has sometimes in his Gospel such harsh Hebraisms, as he would hardly have used, unless he had drawn from written documents. I will mention a few examples, Ch. i. 49. *ἅγιον τὸ ὄνομα αὐτοῦ*, if it is equivalent to *ὁ ἅγιος τὸ ὄνομα αὐτοῦ*, is a harsh Hebraism.—Of *ἐλεος*, ver. 50. 54. 58. 72. I have already treated, vol. i. ch. iv. sect. 7.—*Ἐπὶ πηγάδα*, ver. 51. is exactly derived from the Hebrew *לְפָנַי*, *res magnas gessit, vicit*—*Μνησθῆναι ἐλεος*, ..... *τῷ Ἀβραάμ*, ver. 54, 55. is the same Hebraism as we find in the Septuagint, Psalm xcvi. 3. *ἐμνησθήτω ἐλεος αὐτοῦ τῷ Ἰακώβ*, and Psalm cxix. 49. *μνησθήτω τῶν λόγων σου τῷ δούλῳ σου*.—v. 76. *πρὸς πρόσωπον τοῦ Κυρίου*, and v. 79. *σῆμα θανάτου* are manifest Hebraisms.—Ch. vii. 21. *ἐθεράπευσεν πολλὰς ἀπομαστιγῶν* is an

\* Mark i. 4. Luke iii. 3. *Κηρύσσων βαπτισμα μετανοίας εἰς ἀφῆσιν ἁμαρτιῶν*. Math. iii. 12. Luke iii. 17. *Ὅτε το πτυον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρίσει τὴν ἄλωνα αὐτοῦ, καὶ συναΐσει τὸν σίτον (αὐτοῦ) εἰς τὴν ἀποθήκην (αὐτοῦ), τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβεστῷ*. Here the harsh Hebraism *ὅτε ἐν τῇ χειρὶ αὐτοῦ* is worthy of notice.—Matth. iv. 5. Luke iv. 9. *περιγύιον*, a very unusual word, peculiar to the Egyptian Greek dialect, and of which no commentator has given an accurately philological explanation.—Mark v. 22. ii. 1-12. and Luke viii. 41. v. 17-26. are remarkable, not only for the similarity of expressions used in these passages, but likewise for the separation of two events, which in the Gospel of St. Matthew are connected with each other.—Matth. vi. 11. Luke xi. 3. *ἐπισῆμις*, a word, which, according to Origen, no Greek writer had ever used before the evangelists. The agreement, however, in respect to *ἐπισῆμις* may be explained on the supposition, that this word was already in use among the early Christians in the Lord’s Prayer, at the time when St. Matthew and St. Luke wrote their Gospels.—Matth. viii. 2-4. Mark i. 40-45. Luke v. 12-16.—Matth. xvi. 24. Mark viii. 34. Luke ix. 23. In this last example it is remarkable that all the three evangelists agree in using the Syriac phrase *ὁπισω μου ἔλθιν*, instead of the common Greek word *ἀκολουθεῖν*.—Mark xii. 41, 42. Luke xxi. 1, 2. *γαζοφυλάκιον* and *λαπτὼν*, the former of which is taken by these two evangelists in an unusual sense.—Mark xiv. 12-16. Luke xxi. 7-13.—Mark xiv. 54. Luke xxii. 56. *πρὸς τὸ φῶς*.—Matth. xxviii. 1. Luke xxiii. 54. *ἐπιφάσκει*, a harsh Syriasm explained above, vol. i. ch. iv. § 5. Vol. iii. Part i. p. 93.



harsh expression, which nowhere occurs in the New Testament, except in the present instance, and at Mark iii. 10. v. 29 34. Homer indeed, in describing a disorder with which the Greeks were afflicted, says, they were lashed with Jupiter's scourge: but Homer had here the image of a scourge before his eyes, and wrote in allegory, whereas a writer who literally calls a disease a scourge, and uses such expressions as 'to be afflicted with a scourge,' 'to be cured of a scourge,' no longer thinks on the original meaning of *μαστιξ*. Pure Greek writers never applied the word in this manner.—Ch. ix. 51-53, *προσωπον* disharmoniously occurs not less than three times, where a pure Greek writer would not have used it even once. In the second instance, *προ προσωπε αυτε* is a common Hebraism: in the second and third instances, *το προσωπον αυτου εστηριξε τε πορευεσθαι εις Ιερουσαλημ*, and *το προσωπον αυτε ην πορευομενον εις Ιερουσαλημ* are less common Hebraisms, of which we find examples in 2 Kings xii. 17. Jerem. xlii. 15. 2 Chron. xxxii. 2.—Luke xii. 8 *ος αν ομολογησει εν εμοι*, and *ο τις τε ανθρωπε ομολογησει εν αυτω*, a Syriasm, which I have already explained.—Luke xiii. 16. *ιδε* in the sense of *jam*, is a Syriasm borrowed from *ܝܕܝܢ*, of which I recollect no other instance in the whole New Testament.' Vol. iii. Part i. p. 94.

From thus much of observation on the Gospels in general, our author descends to that of St. Matthew in particular. Commencing with an account of this evangelist, and the time when he wrote, and attempting to reconcile the contradictions in respect to the others, Michaëlis proceeds to consider the original language of St. Matthew's Gospel, and, after having submitted some introductory remarks, subjoins testimonies of the ancients relative to an Hebrew original. The question is next examined, whether Origen and Eusebius have argued, in any part of their writings, as though they supposed that St. Matthew had written in Greek? Additional arguments are adduced in favour of the opinion that St. Matthew wrote in Hebrew; the objections made to this opinion are discussed; and observations on several passages in the Greek Gospel of St. Matthew are advanced, to evince that the translator had been inaccurate in his version; accompanied with conjectures relative to the words of the original, and the causes which might have led a translator into error. Notices are next presented relative to the Hebrew Gospel used by the Nazarenes and Ebionites; and an inquiry is instituted, whether this Gospel, in its primitive state, actually were the Hebrew Gospel of St. Matthew? The investigation closes with an account of the Hebrew Gospel of St. Matthew published by Sebastian Munster, and of the edition by John Filet.

Among topics of such various interest as those which this chapter contains, there is not one that does not abound with instruction: those which follow we cite as of material importance.

' Having premised the authority of Jerom, I will now propose

some conjectures of my own. Ch. iii. 15. *πασαν δικαιοσυνην* is not so suitable to the context as *παντα τα δικαιωματα*, which signifies 'all commandments relative to religious ceremonies.' Perhaps *כל חק* was used in the original.—Ch. iv. 8. the tempter conducts Christ to the top of a lofty mountain, and shows him *πασας τας βασιλειας το κοσμου*. Now if we take these words in a literal sense, the fact is utterly impossible: and if it was a mere illusion, there was no necessity for ascending a lofty mountain. Here some word must have been used in the original which was capable of more than one translation: perhaps *הארץ*, which signifies 'the land,' as well as 'the earth;' or *תבל*, which, as well as *οικουμενη*, may denote the land of Palestine. Or thirdly, what is perhaps the most probable conjecture, it is not improbable that St. Matthew wrote *כל ממכות הוצב*, that is 'all the kingdoms of the Holy Land, and that the translator mistook *צב* for *צבא*, which in the Septuagint is sometimes rendered by *κοσμος*. It is even possible, as *צב* signifies literally 'beauty,' and *κοσμος* has likewise this sense, that the translation in question was occasioned by a too literal adherence to the original. Now all the kingdoms which existed in Palestine in the time of Christ could be seen from the top of mount Nebo: St. Matthew therefore meant all the kingdoms of Palestine, which his translator converted into 'all the kingdoms of the world.'—Ch. v. 18. *εως αν παντα γενηται* is not very intelligible, for the question relates to the laws of God; and the laws of God are not universally fulfilled. Perhaps the words of the original were *עד כי יעשה הכל*, which are capable of a different translation from *εως αν παντα γενηται*: for *עד* may denote 'for ever,' and *כי*, if *לא* was used in the preceding clause, would signify 'but.' The meaning therefore of Christ was, 'As long as heaven and earth remain, they shall not be abolished, but every thing shall be executed.'—Ch. v. 48. *τελειοι* is somewhat obscure. A word expressive of peace or reconciliation would be more suitable to the context than a word expressive of perfection. Perhaps *שלמים* was used in the original, which admits both senses.—Ch. viii. 28, 29. mention is made of two demoniacs, whereas St. Mark and St. Luke mention only one. Now if the dialect, in which St. Matthew wrote, was the Syriac, this contradiction may be ascribed to the translator. For in Syriac, when a noun is in what is called the status emphaticus, it has the very same orthography in the singular as it has in the plural; and even in the verb, the third person plural is sometimes written like the third person singular, without the Vau, namely *ܘܢܝܢ* for *ܘܢܝܢܐ*. However I shall not insist on this explanation, because I much doubt whether St. Matthew wrote in Syriac.—Ch. ix. 18. Jairus says of his daughter *αρτι ετελευτησε*, 'she is already dead;' whereas, according to St. Mark, he says *εσχρατως εχει*, 'she is at the point of death,' and receives the first intelligence of her death as he was returning home accompanied by Christ. Various artifices have been used by the harmonists to reconcile this contradiction, and with very little success: but as soon as we reflect on the words which must have stood in the original, all difficulty vanishes on this head. For *עתה מתה* may signify either 'she is now dead,' or 'she is now dying.' St. Matthew's translator rendered the word according to the former



punctuation, whereas he ought rather to have adopted the latter, as appears from what is related by the two other evangelists.—Ch. xi. 12. ἡ βασιλεια των βραγων βιαζεται is so harsh and obscure, and the expression used by St. Luke on the same occasion, ἡ βασιλεια του θεου ευαγγελιζεται, is so easy and natural, that there is reason to doubt whether St. Matthew's original was in this passage rendered properly. Now ευαγγελιζω is in Hebrew בשר: but if this word be written בסר, with Samech instead of Sin, as it is in Syriac, a translator might render it by βιαζω, especially if סמך followed in the same sentence. For both בסר and סמך signify, 1. *Crudus fuit*, 2. *Violavit*; and the corresponding Arabic word *بسر* signifies

also *intempestive fecit*, and *vim intulit*. If then St. Matthew wrote מלכות השמים תבסר ואנשי המס יגלוה, the translator might explain בסר by סמך, and consequently render the three words by ἡ βασιλεια των βραγων βιαζεται. I will not affirm however that this solution is the true one, as it is rather too artificial.—Ch. xxi. 33. ωρυξε ληνον, 'he dug a wine-press', is an incorrect expression, for it was properly the υποληνιον which was dug, and hence St. Mark has ωρυξεν υποληνιον, which is correct. St. Matthew wrote probably קב' קצב, an expression used by Isaiah, ch. v. 2. on which I refer the reader to Lowth's note on that verse.—Ch. xxi. 41. λεγουσιν αυτω seems to be a false reading, not only because the words which follow were, according to St. Mark, uttered by Christ, but because it is improbable that the Jewish priests, who certainly understood the import of the parable which Christ had just delivered to them, would have answered κακως κακως απολεσει αυτης: and from the account given by St. Luke, it appears that they actually gave a very different answer. In this passage, therefore, St. Matthew wrote probably ויאמר, 'he said,' which was mistaken for ויאמרו, 'they said,' perhaps by the transcriber, who wrote the copy, from which the Greek translation was made. Further, if this mistake was made in the verse in question, the translator must have considered ויאמר ver. 42. not as a continuation of Christ's discourse, but as a reply to what the Jewish priests had said. Perhaps objections may be made to this solution: but I know of no other method of reconciling, in this instance, St. Matthew with St. Mark and St. Luke; and it is surely better to suppose that St. Matthew's translator made a mistake, than to ascribe the mistake to the evangelist himself. It is true that the difficulty may be removed by saying that λεγουσιν αυτω is an interpolation: but for this assertion we have no authority, since these words are found in all the Greek manuscripts, except the Codex Leicestrensis, which cannot be put in competition with the united evidence of all other manuscripts.

'To the example which now follows I believe no objection will be made. Immediately after Christ was fastened to the cross, they gave him, according to St. Matthew, ch. xxvii. 34. vinegar mingled with gall; but according to St. Mark, ch. xv. 23. they offered him wine mingled with myrrh. Here is a manifest contradiction, and, of course, in one of the two accounts there must be an inaccuracy. That St. Mark's account is the right one, is probable from the cir-

umstance, that Christ refused to drink what was offered him, as appears both from Matth. xxvii. 34. and Mark xv. 23. Wine mixed with myrrh was given to malefactors at the place of execution, in order to intoxicate them, and make them less sensible to pain. Christ therefore with great propriety refused the aid of such remedies. But if vinegar was offered him, which was taken merely to assuage thirst, there could be no reason for his rejecting it. Besides, he tasted it before he rejected it, and therefore he must have found it different from that which, if offered to him, he was ready to receive. To solve this difficulty, we must suppose that the words used in the Hebrew Gospel of St. Matthew were such as agreed with the account given by St. Mark, and at the same time were capable of the construction which was put upon them by St. Matthew's Greek translator. Nor is it difficult to conjecture what these words were. Suppose St. Matthew wrote חליא במריא, which signifies 'sweet wine with bitters,' or 'sweet wine and myrrh,' as we find it in St. Mark, and St. Matthew's translator overlooked the Jod in חליא, he took it for חלא, which signifies 'vinegar:' and 'bitter' he translated by χολη, as it is often rendered in the Septuagint. Nay, St. Matthew may have written חלא, and have still meant to express 'sweet wine:' if so, the difference consisted only in the points; for the same word חלא, which, when pronounced Halé, signifies 'sweet,' denotes, as soon as we pronounce it, Hala, 'vinegar.' The translator of St. Matthew's Gospel misunderstood the words of the original; but St. Mark, who had been better informed by St. Peter, has given the true account.' Vol. iii. Part. i. p. 155.

The subject of the fifth chapter is *the Gospel of St. Mark*; and before the author enters on the historical accounts which relate to it, he presents to his readers, as in the instance of St. Matthew, an inquiry concerning this evangelist, and the circumstances of his life. Having estimated how far the statements adduced, respecting the contents of St. Mark's Gospel, agree, he proceeds to prove that St. Mark derived his information, not only from St. Peter, but likewise from written documents: and, after instituting distinct inquiries, whether St. Mark made use of St. Matthew's, or St. Luke's Gospel? as also, whether St. Mark's Gospel were written first, and used by St. Luke? he concludes with an induction of evidence, maintaining that the Gospel of St. Mark was written in Greek, in opposition to the opinion of some modern critics, especially Baronius, who have asserted that it was originally composed in Latin. On the style and particularities of this evangelist we have the following observations,

'No writer of the New Testament has neglected elegance of expression, and purity of language, more than St. Mark. The word *εὐθεως* occurs incessantly, and he abounds likewise with numerous and harsh Hebraisms. Yet his Gospel is very valuable, because it contains several important though short additions to the accounts given by St. Matthew. For instance, the answer of Christ, which St.



Matthew has recorded, ch. xii. 48—50. would be thought very extraordinary, unless we knew what St. Mark has related, ch. iii. 21.: but from this passage we clearly perceive the reason of Christ's answer. Sometimes he has additions, which more clearly ascertain the time in which the events happened, as in ch. iv. 35. vi. 1, 2. It is therefore unjust to suppose that St. Mark neglected the order of time more than the other evangelists, and still more so to reject his arrangement for that of St. Matthew or St. Luke, in places where the time is positively determined by St. Mark.' Vol. iii. Part i. p. 227.

The discussions on THE GOSPEL OF ST. LUKE, which constitute the subject of the sixth chapter, open with a view of his life and character. The questions are then examined, whether St. Luke's Gospel, though it contain on the whole a credible history, be perfectly free from inaccuracies? and if St. Luke were the same person as the Lucius mentioned in the Acts and in the Epistle to the Romans? An investigation succeeds concerning the person of Theophilus, to whom St. Luke wrote his Gospel, and the time when it was written; as also the opinions that have prevailed in reference to the place where St. Luke wrote it, and the result of inquiries thence arising. To this, considerations are added on St. Luke's motive in writing his Gospel, which thus terminate the chapter.

'In this manner St. Luke improved and corrected the accounts, which were then in circulation, of the history of Christ. For this undertaking he is entitled to our warmest thanks: as, in consequence of the accurate inquiries which he made, he was enabled to distinguish truth from falsehood, and to communicate a history on which we can depend. It is true that the accounts contained in the histories which it was St. Luke's object to correct were not wholly fabulous, and the mere inventions of the authors who recorded them; but they contained so much falsehood intermixed with truth, that a correction of them was absolutely necessary. The same thing happened to these histories as happens to our modern gazettes, when a battle or a siege is described. The main story is true, but, in passing through different hands, it generally acquires an accession of circumstances, which are totally devoid of truth. Official intelligence alone is certain; and such certain intelligence we have received from St. Luke.' Vol. iii. Part i. p. 270.

Advancing to *the Gospel of St. John*, as the subject of chapter the seventh, and subjoining a succinct view of this evangelist's life and character, Michaëlis proceeds to the various opinions which have been espoused in respect to St. John's object in writing his Gospel. The opinions of Clement of Alexandria and Eusebius, who supposed that this Gospel was designed as supplementary to the three others, is contested as but partially applying, in the instance of Clement, who states that, as in the former those things were related which concern the humanity of Christ, it was the intent of St. John to write a spiritual Gospel,

which should explain at full length his divinity; while Eusebius, on the contrary, relates, that St. John's intention was to supply what his predecessors had omitted concerning the first parts of Christ's ministry, their accounts having been chiefly confined to the last year of it: but to this also Michaëlis expresses his dissent; adding—

‘That it was not his’ (St. John's) ‘design to record even all the miracles which Christ had performed, is evident from what he himself says, ch. xx. 30. xxi. 25; and therefore, though his Gospel contains a considerable quantity of very important matter, of which no mention is made in the three first Gospels, yet this matter was introduced with a different view from that of merely supplying the defects of his predecessors. If this had been his sole, or even his principal, object, he would not have passed over in silence the whole history of Christ's early life, of which, as I observed in the preceding section, he had the best opportunity of procuring information: nor would he have neglected to confirm by his own testimony the account of Christ's transfiguration on the mount, his agony in the garden, and other important events, at which St. John was present, but St. Matthew was not. However, it is far from my intention to assert that St. John intended no part of his Gospel as a supplement to the preceding Gospels: I mean only that this was not his sole or his principal object.’ Vol. iii. Part i. p. 275.

The very different opinion from that of Clement and Eusebius, which was suggested by Lampe and defended by Lardner, is next proposed; and, having been acutely examined, it is inferred from John xii. 37-43, on which Dr. Lardner mainly rested as matter of doubt, that this passage intended ‘nothing more than an answer to an objection founded on the Jewish rejection of Christ's miracles.’

‘The apostle had probably heard the following argument brought against the truth of the evangelical history: ‘If so many miracles had been performed, as is pretended, and that too in so public a manner, it is inconceivable how the Jews could refuse to believe, after they had seen those miracles with their own eyes. If it were true that a person really dead was restored to life in the presence of many witnesses, and in a village which was only a mile and a half from Jerusalem, it must have been known to the whole city; and the necessary consequence would have been, that the Jews would have acknowledged the person who could perform such miracles to be the Messiah, whom they expected. But since the contrary is true, the wonders related by Christ's disciples are entitled to no credit.’ An objection of this kind St. John probably intended to answer, when he wrote the passage in question. He admits that the incredulity of the Jews might afford just matter of surprise: but he denies that any inference can be deduced from it, prejudicial to the credibility of the Gospel history. For the prophets had foretold that their eyes would be blinded, and their hearts hardened: and therefore, as they were incapable of conviction; their rejection of Jesus could afford no



proof that he was not the Messiah. St. John however adds, that many were really convinced in their hearts, and that only the fear of expulsion from the synagogue deterred them from an open confession.' Vol. iii. Part i. p. 277.

Having thus disposed of the hypotheses of others, Michaëlis advances his own; which is, to evince that St. John wrote his Gospel to confute the errors of Cerinthus and the Gnostics; as also those of the Sabians, a sect which acknowledged John Baptist for their founder. The tenets maintained by the Gnostics and Sabians are distinctly stated, and also the manner in which St. John had confuted them. We wished to present to our readers this very learned and masterly disquisition, as having given us the fullest satisfaction: but the whole is too long for insertion; and to abridge, would be essentially to injure it.

It having been mentioned before, that, according to a passage in the Ecclesiastical History of Eusebius, St. John had read the three first Gospels, and supplied what his predecessors had omitted, Michaëlis reverts to that opinion as well as to Clement's; and thence offers his reasons to prove that the first three Gospels had been read by St. John before the writing of his own. The appropriate mode of this evangelist's narration is next judiciously treated, and the peculiarities of his Greek style pointed out, in reference also to his Epistles. The contents of the last chapter of St. John's Gospel are then distinctly considered; and the notion of Grotius, who, with other critics, contended that this chapter was added by the elders at Ephesus, having been judiciously set aside, after adverting with great pertinence to the date and place when and where this Gospel was written, the Introduction to the four evangelical books is concluded, with a brief notice of the heretics who rejected the Gospel of St. John.

We have thus far exhibited a distinct view of the original work, that the reader may judge of its plan and contents. In our next number we shall revert to it, and to the notes that Mr. Marsh has subjoined.

*(To be continued.)*

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ART. II. — *Observations on the Winds and Monsoons; illustrated with a Chart, and accompanied with Notes, Geographical and Meteorological. By James Capper, formerly Colonel and Comptroller-General of the Army and Fortification Accompts on the Coast of Coromandel. 4to. 15s. Debrett. 1801.*

TO colonel Capper we seem to have been formerly obliged for a very interesting and entertaining account of a Journey

over the Great Desert from India; and he appears through his whole life to have been a judicious and attentive observer. In situations such as he has experienced, much might have been attained by attention only: in this he has not failed; while he has added to it whatever the philosophy of his time could contribute to elucidate the subject. We much regret, however, that the observations of De Luc, De Saussure, and Sennebier, were unknown to him: these, with some later authors, would have greatly illustrated, and in some places have corrected, his theory.

Our author's object is to elucidate the doctrines of Bacon, as further dilated by Dr. Halley. We will not stop to inquire where those 'germs' are to be found, in the works of the former, of 'almost every modern discovery,' because we know how easily hints are expanded into systems, and that an accidental conjecture is often magnified into the anticipation of a discovery. We will however admit that Bacon and Halley were well acquainted with the causes of the trade-winds, and of the monsoons; but we are equally certain that their system is wholly inapplicable to the whirlwinds, the irregular currents of the air in temperate climates, the harmattan, or the sirocco. So far, however, as their system went, colonel Capper has considerably improved it; and the body of meteorological facts, which he has collected in its support, will be of the highest importance to every philosophical inquirer, and reflect no little credit on his diligence and ingenuity. We need not enlarge on our author's judicious geographical distinctions, nor on the division of the different winds, which are chiefly important to those who peruse the whole. We shall select his explanation of the monsoons.

'The winds in the gulf of Bengal are generally said to blow six months from the N. E. and the other six from the S. W. This is far from being precisely true respecting any part of India; it is, however, sufficiently accurate for our present purpose, and therefore I shall in part adopt this position, as well as the common country name of monsoon; trusting, that in the course of this inquiry I shall be able to account for the several deviations of the wind from the monsoon points, and at the same time in some measure to explain the causes of them.

'From the island of Ceylon to Balasore Roads, the N. E. monsoon is said to begin near the coast of Coromandel, early in October. But in fact between the two monsoons, the expiration of the one and the commencement of the other, the winds and currents are variable on this coast, partaking of both; frequently, however, calms prevail during the whole month of September, and even early in October, with a strong current from the N. E. towards the S. W. At this period we must remember that the sun is fast approaching towards the equinoxial, which he crosses nearly about the 22d of September. As his declination afterwards increases from seven to fifteen degrees S. which is between the 10th and 31st of October, his ab-



sence from the northern hemisphere begins to be felt; and as he at the same time rarefies the air both by sea and land to the southward of the equator, the warm air then over the Indian Ocean, but particularly over the eastern side of the continent of Africa, as usual ascends, and the cold air from the N. meeting the perennial east wind, they pass forward progressively, beginning where the rarefaction takes place, and probably continuing to an immense distance, and thus form the N. E. monsoon. The exact point where the northerly wind terminates I shall not, in this place, attempt to ascertain; but we may venture to suppose, that it must be at least as far towards the N. E. as the west side of the Thibet and Napal mountains, separating India from China, and which in winter are always covered with snow. From this frozen eminence a current of cold air will move with considerable velocity towards the tropic, on the approach of the sun, until the equilibrium is restored; but at the latter end of January, the sun again beginning to return towards the N. produces a sensible effect on the air; for in proportion as he approaches towards the equator, the current of air in the gulf of Bengal, near the land, takes a different direction. About this time the wind, immediately on the coast of Coromandel, no longer blows violently or regularly from the N. E. as in the commencement of the monsoon; but first abates in strength (like a current of water when the level is nearly restored), and then changes daily to regular land and sea breezes, which of course, near the coast, are obviously occasioned by the alternate rarefaction of the air by sea and land.

‘ When the earth begins to be violently heated in the course of the day, the rarefied air ascends, and the cooler air from the sea comes in to supply its place; but the exhalations raised during the day are condensed in the cool of the evening, during the absence of the sun, and falling down in copious dews refresh the earth, when the sea becomes warmest, and the current of air, a few hours after sun-set, goes from the land to the sea, and produces what is called the land wind. It must be remembered, that these alternate land and sea breezes do not take place until some time after the change of each monsoon, when its strength begins to abate; for at the commencement of either, the monsoon itself blows incessantly for a month or five weeks immediately on the coast, and continues, with trifling deviations from the N. E. or S. W. according to the respective seasons. Nor do the land and sea breezes at any time extend above three or four leagues from the shore.’ P. 41.

‘ During the continuance of the land and sea breezes on the coasts of Coromandel and Malabar, both in the N. E. and S. W. monsoons, the wind on shore seems regularly to follow the course of the sun, and passes very perceptibly round every point of the compass in twenty-four hours.

‘ These winds blow constantly every year on the coast of Coromandel to the latter end of January, and continue during February and to the beginning of March, subject to very slight variations; but as the sun approaches towards the vernal equinox, the winds again become variable for some days, as they were about the autumnal equinox, until his declination is upwards of seven degrees N. when

the S. W. monsoon sets in, and often on the south part of the coast, with considerable violence. This change or reflux of air appears to be put in motion by the same means as that which comes from the opposite quarter; for as the sun's altitude increases daily in the northern hemisphere, the extensive body of land in the N. E. part of Asia must become much hotter than the ocean, and consequently a considerable degree of rarefaction will be produced over that part of the continent, whilst at the same season an immense body of cold air will come both from the Indian Ocean and the continent of Africa, in the southern hemisphere, to restore the equilibrium. The principal tracts of land of different temperatures on the two continents, bearing very nearly N. E. and S. W. of each other, will therefore become alternately the two opposite extreme points of rarefaction and condensation, and necessarily, according to this theory, be the immediate causes of the N. E. and S. W. monsoons.

‘ But to those who have not considered the nature of the monsoons in India, it may appear somewhat inconsistent with this theory, that the N. E. monsoon, which blows with great force in October and November on the Coromandel coast, is scarcely felt a few degrees to the westward on the Malabar coast, and so *vice versâ*. The S. W. monsoon, which blows with great strength on the Malabar coast in April, May, June, and July, is never felt with any degree of violence on that of Coromandel after its commencement, nor even then, excepting very far to the southward. It is true both coasts are in the northern hemisphere, and might be supposed subject to the same effects from the situation of the sun; and so they certainly are in some degree, for the wind blows nearly in the same direction on both sides [of] the peninsula; but on referring to the map, it will be found that the two coasts are separated by a double range of mountains, running almost N. and S. the one immediately bounding the coast of Malabar, the other nearly in the middle of the peninsula, called the Ballagat, or country above the Passes; both which serve alternately as a screen to either coast during the different monsoons. Besides, they not only break the force of the wind, or current of air, but these mountains, being less electrified than the clouds coming from the sea, attract them, and it is supposed, when nearly in contact, take away their electrical fire, and cause them to precipitate the water they contain.’ P. 44.

Had colonel Capper looked into the modern authors, he would have found that electricity is chiefly conspicuous when water is either dissipated in vapour, or decomposed; and that Dr. Franklin, who, on this subject, then in its infancy, scarcely ventured beyond hints, is undoubtedly in an error. Many facts on the same topic have been adduced in a work, of which, from its obscurity and distance, our author has probably never heard: viz. a volume of essays, published at Exeter within a few years.

The rains on the coasts of Malabar and Coromandel are well explained, from the vicinity of the eastern and western seas; and the facts are well established, whatever be the mode of explanation.—We shall go on with his theory of the monsoons.



‘ The island of Ceylon, which lies to the southward of the Coromandel coast, and where the peninsula becomes extremely narrow, partakes of both monsoons, but principally of the S. W. The wind immediately on the coast, at the commencement of this monsoon, takes nearly the same direction as the coast itself. From the latitude of 9 to 13 degrees, the coast lies nearly N. N. E. and S. S. W. and from the latitude of 15 degrees, to the head of the gulf called Balasore Roads, it runs almost N. E. and S. W. The S. W. monsoon therefore on this coast blows at first along shore, from which cause it is called the Long Shore Wind. The nature of the soil on the coast probably contributes to give it this direction; for the soil being, in some respects, like the gulf of Guinea on the coast of Africa, low and sandy, the air near the earth must consequently be much rarefied under almost a vertical sun, and the denser air, coming across the Indian Ocean or the gulf of Sind, will follow that direction on the coast to fill up the vacuum. But these winds continue only to the end of May or the beginning of June, when the sun being near the summer solstice, the hot land wind on the coast of Coromandel commences, and continues about six weeks. To understand the causes of this sudden change, we must again advert to the geography of the country, and consider the state of the atmosphere at this period on the two coasts.

‘ The southern part of the peninsula, from the latitude of 16 degrees to Cape Comorin, may be divided longitudinally into three parts, beginning at Madras, which is situated in the longitude of  $80^{\circ} 28' 45''$  E. About two degrees to the westward of that meridian is a range of mountains, forming the eastern boundary of the Valley of Baramaul, where the high land of Mysore commences, commonly called the Ballagat, or country above the Passes. This high or table land of Mysore rises at least 2,000 feet above the coast of Coromandel, and runs through the peninsula from N. to S. nearly in the longitude of  $78\frac{1}{2}$  degrees. Two degrees farther to the westward is another range of mountains, which may be considered as the boundary of the Malabar coast; and the country situated between these two meridians, from 76 to 78 degrees, is properly the country of Mysore. With this sketch of the map of the country before us, and with a recollection of the first principle of this hypothesis, it will not be difficult to account for the hot land wind prevailing in the Carnatic during the months of May and June.

‘ The sun’s declination in the month of May is between 15 and 22 degrees N.; he will therefore before the end of this month have been vertical over all these countries, and consequently have produced a considerable degree of heat in the Carnatic; but at the same time the double range of mountains to the westward will have arrested the clouds brought thither by the S. W. monsoon, and made them precipitate their contents both on the Malabar coast and in the Mysore country. The principal point of rarefaction then, at this season, will be the Carnatic, which may, as usual, be considered as the heated room, and the nearest cold body of air will come from the table land of Mysore to restore the equilibrium.

‘ In the Carnatic, during the months of May and June, the thermometer of Fahrenheit in the shade is generally at 90 or even 100

degrees and upwards, whilst near the mountains the same kind of thermometer will not be more than 70 or 80 degrees at the utmost. The current of air then will move from the mountains across the Carnatic towards the coast of Coromandel, and of course produce the hot land winds, but they are severely felt only on the east side of the Carnatic, at a distance from the mountains. At Amboor, and even at Vellore, which are situated near them, those winds are neither extremely hot, nor of long duration; and in the narrow part of the peninsula, in the beautiful little province of Coimbatore, although so far to the southward, in consequence of their vicinity to the hills, the inhabitants are never incommoded by land winds.

‘ This rarefaction in the Carnatic, and the current of air which comes from the Ballagat mountains, and blows from the W. to the E. to fill up the vacuum, are sufficiently strong inland to counteract the effects of the monsoon in this part of the peninsula; but the westerly wind soon loses its effect on coming to the coast, for it never extends above one or two leagues out to sea, where the S. W. monsoon blows incessantly at this season of the year.

‘ But within a month after the summer solstice, the current of the S. W. monsoon begins to slacken, when the regular land and sea winds again commence upon the coast of Coromandel, and continue with slight variations for a month or six weeks. Towards the end of August, as the sun approaches the line, the heat in Asia and the cold in Africa begin to abate; consequently the monsoon daily becomes more faint, and like the slack water between the flood and ebb tides, the air in the gulf of Bengal has little motion. Frequently it moves about in eddies, and after it has fluctuated between the two monsoons for three weeks, sometimes almost a month, being attended with squalls from different quarters, the N. E. wind at length prevails, and, like the change of tides, moves at first with considerable rapidity. But the tremendous gales, or rather hurricanes, which sometimes blow in the gulf at this season, and bear down every thing before them, seldom happen precisely at the beginning of the monsoon; nor does it appear that they are the effect of a current of air like the monsoon, blowing constantly from the same quarter for several months, but rather resemble whirlwinds, which proceed principally from some sudden change in the upper regions of the atmosphere, and which, though extremely violent, are merely local and temporary. But before we conclude the account of the S. W. monsoon in Hindustan, it may be proper to observe, that this monsoon brings the violent rains into the provinces of Bengal and Bahar, which generally begin at Calcutta about the middle of June, two months after their commencement to the southward of the gulf.’ P. 52.

The length of this explanation prevents us from adding some additional remarks, and occasionally apparent exceptions to the doctrine; and indeed the whole of this part of the subject is ingeniously and correctly illustrated. But, with respect to hurricanes, the doctrine will by no means apply. ‘*Temporary*’ strong gusts of wind can never be produced by rarefaction of the air from a vertical sun, because the cause acts gradually, and there



is nothing to impede the commencement of the effect from the commencement of the cause. Colonel Capper ought also to have reflected, that winds, proceeding from rarefaction of the air, are not attended with thunder and lightning. The local effects of these hurricanes, the preceding and subsequent appearances, are equally inconsistent with this cause. Two other circumstances prove also its insufficiency: one is, that they never occur at the commencement of the monsoon, when, before the equilibrium is established, some commotion might be expected, but a little time after the change, when the rarefaction has had its full effect; the other, that, though it may begin to blow from the land, the air soon rushes from *every* point of the compass.

Colonel Capper proceeds to the explanation of some other appearances of perennial winds; which we cannot, from its extent, follow, or, from its nature, abridge. Our author, from the terms *monsoon* and *tuffoon*, is led to examine some other appropriate appellations of different places; and, as these are Persian, he concludes that the Persians were the chief navigators of the eastern seas, prior to the European discoverers.

The cause of the *khumseen*, a periodical wind in the Arabian Gulf of some continuance, is properly distinguished from the *samiel* of the desert, which occurs at more irregular intervals, and is temporary in duration. Our author's system applies very well to the *khumseen*, and less so to the *samiel* and the *sirocco*; nor would it be sufficient to explain the causes of their recurrence without adverting to their nature. They consist chiefly, at least the former, of inflammable air; and we believe the production of this gas has not been explained. We remember, in our review of Bruce's Travels, taking some notice of the subject; but it was too novel to admit of any very satisfactory explanation at that time. We may have occasion to resume it, if not taken up by some other author. The *Etesian* winds are of a similar nature and duration to the *khumseen*; though, from the situation of the *Morea*, where they are observed, their direction is opposite. The *harmattan* is a gust of peculiarly dry air, deprived of its moisture by passing over the arid desert, and greedily attracting fluid from every object which contains it. In a country where disease depends much on marshes, this dry wind must be healthy; but we have no reason to think it of a peculiar nature, except that, from analogy, we may suppose it to be highly electrical. The *samiel*, in some circumstances, seems to be as drying as the *harmattan*; but the cause is uncertain. The hygrometrical affinity of water to air seems to arise from a principle of a different nature from solution, and not yet well understood. If colonel Capper resume these considerations, we would recommend to his attention the experi-

ments of De la Saussure in his treatise on the hygrometer, as well as of De Luc in the controversy on that subject.

Colonel Capper tries the truth of his theory, by examining the problems of M. Volney, and showing how easily they are explicable on it. In reality, they are so in general; but on the fourth, the proportion of dew and clouds, he is less successful. Indeed it may be said that the system does not apply to these; but we must remark, as singular, that an author should treat of meteorological subjects without being aware of the state of water in vascular vapour, and the repulsion of clouds in consequence of their electricity. Much might have been learned on this subject from De la Saussure; and some farther advances were, we believe, made by the author just mentioned in the Exeter Essays. Colonel Capper, we admit, notices, somewhat vaguely, the influence of inflammable air, and the decomposition of water; but these remarks are rather appended to, than connected with, his system.

He next proceeds to consider the winds and weather of Great-Britain, so far as they can be reduced to any rule. This part of the subject is taken up without sufficient preparation. The winds and the rain should have been examined in registers kept in many different parts of the kingdom, and the relative situation of the neighbouring hills noticed. A little inquiry might have obtained many of these journals; indeed, many have been published, which do not seem to have been known to this author. He remarks, that the prevailing winds are the westerly; and that the quantity of rain is greater in the summer months than in any equal period. In reality, the rainy days are fewer, but the rain heavier. We have seen more rain fall in two hours in June than in the whole month of February, when there has been scarcely a fair day. His system explains very satisfactorily the prevalence of the westerly winds; but we are surprised that he has omitted one cause of the cold north-easterly winds which chiefly prevail in the spring, as it is so consonant to his own theory, viz. the thawing of the Baltic. The cause of rain is explained from the doctrine of precipitation, which is only true in a very few instances; and, in noticing the changes of the barometer, he does not consider that this instrument acts also as a manometer, measuring the changes in the *elasticity* of the atmosphere. Some observations respecting the causes of rain in other countries, where its appearance is more regular, are curious; and the result of the remarks on winds of this country, when applied to ships going hence to India, is equally curious and useful. The following observations cannot be too extensively communicated.

‘In the vicinity of the Cape, at this season, this wind blows almost incessantly, generally increasing near the land until the ships have



passed the bank. A few degrees to the eastward, the wind will sometimes come for a day or two from the S. E.; but the prevailing wind on both sides during these winter months is unquestionably the N. W. The struggle seems to be between the cold air from the pole and the reflux of air near the S. E. trade.

‘ After having passed the Bank of Lagullus, ships should take a good offing to the eastward, even those which intend going the windward passage; for immediately round the Cape there is often a strong set on the land, whilst at the entrance of the Mosambique Channel from Cape Corientes the current runs frequently with considerable violence to the S. E. so that between the south end of Madagascar and the main land of Africa the utmost care is necessary to avoid running either upon one coast or the other. The Doddington Indiaman was wrecked near De Lagoa Bay, in the year 1756, by standing too soon to the northward, immediately after having rounded the Cape; and a few degrees further northward many ships have likewise nearly been lost on the opposite side, by an error of near four degrees in the easting, according to the dead reckoning.

‘ The first instance that occurred to myself was in the Prince of Wales Indiaman, in the year 1762. In company with the *Britannia*, we fell in with the land about midnight, near St. Augustine’s Bay, at the time we supposed ourselves to be near mid-channel between this island and the continent.

‘ The second instance was in 1785, in a French ship, the *Notre Dame du Mont Carmel*. The following extract from our journal will best explain our situation. Fresh gales and good weather. At day-light saw the land, the body of it bearing N. E. distance six or seven leagues. According to D’Apres’ chart, this shoal, the Star Bank, lies in  $44^{\circ} 10'$  E. of Greenwich, and latitude  $25^{\circ} 10'$  S. In the morning a man on the fore-top-sail yard called out “breakers,” which were not more than a mile and a half distant on each bow. This bank lies only five leagues from the coast of Madagascar, and is very low, therefore no ship should pass the latitude of St. Mary’s after dark, unless well assured of the longitude.

‘ A French Indiaman, *St. Jean Baptiste*, was lost at eight o’clock in the evening, in the year 1777, and thirty-nine only of one hundred and twenty people were saved: the carpenter and boatswain’s mate of our ship were amongst the number of the saved. They reached St. Augustine’s Bay in the yawl, but, on landing, they were made slaves by the natives. Nineteen only of the thirty-nine survived their captivity, in which they remained seven months, and then were ransomed by a Dutch ship. We probably owed our preservation to an excellent chronometer, made by Arnold, which gave us, at eight A. M. the longitude of  $43^{\circ} 9' 45''$  E. that nearly corresponded with our lunar observations; nevertheless, the captain could scarcely believe at the time, that, after having struck soundings on the Bank of Lagullas, such an error as four degrees of longitude could exist in the ship’s reckoning: however, at nine P. M. he put the ship about, and stood off and on until day-break, a precaution by which, in all probability, we were saved from shipwreck.

‘ The *Aurora* frigate, which was lost, after leaving the Cape of

Good Hope, in the year 1768-9; and the Cato, with admiral Parker on board, neither of which have been heard of since they left that place, were very probably both cast away either on the coast of Africa or the island of Madagascar.' p. 120.

What follows, respecting the most eligible period of sailing from India, merits particular attention.

Some remarks on the causes of heat and cold according to this system, as well as on the causes of the evaporation and precipitation of water, follow. The saltness of the sea is a problem of peculiar difficulty; and colonel Capper involves himself in a dilemma in the consideration. If the rivers bring from their reservoirs the necessary supply of salt for the ocean, it is singular that they should not be themselves salt, and that even the lakes, *which communicate with the sea*, should be fresh. In fact, the ocean must have originally been created with a determined proportion of salt, for many fish die in water less or more salted. This proportion varies from different causes in different parts of the sea; but fishes migrate according to these changes; and there is no reason to suppose that the actual quantity of salt existing in the sea is altered; in other words, that any salt is decomposed while in a state of solution. Water is raised from the sea, and returned to it; so that from this cause the change is only relative and temporary. Some lakes are salt because they were once a part of the sea; others are fresh because derived from the clouds. The remarks on the high mountains of Tartary, and the immense rivers originating from them, are interesting. The information is not new; but it is brought together in a pleasing, instructive form. The agricultural and nautical deductions from the facts established, respecting the prevailing winds, are certainly well founded and useful.

The notes are often more minute details of facts, or useful illustrations; in one or two instances we find what may be considered as a new subject. Such is note 10, where the author recommends the Latin as a universal language. It *was* for a time the universal language of science; but has unfortunately of late been in a great measure deprived of that honourable office. We should, for many reasons, prefer the Greek; which we might enlarge on, were there a probability that our preference or opinion would have any weight. The following remarks on the famines of Bengal ought also to be very generally read.

‘Bengal, which in many respects resembles the Delta of Egypt, is likewise called by the Orientals Jennet ul Bellad, or the Paradise of Countries; and, like Egypt, Bengal generally supplies grain to the neighbouring southern countries of India, where the mountains being low, and the rivers comparatively small, the harvests frequently fail.

‘The province of Bengal ought, with good management, never



to be subject to famine; for, if my conjectures are true, the supply of water must be infinitely more certain in the Ganges than in the Nile. It is to be doubted, as I have already observed, whether the Mountains of the Moen, where the sources of the Nile are supposed to lie, are high enough to be covered with ice and snow in that latitude. But the great range of mountains, whence the waters of the Ganges, and many of its contributory streams, flow, are visibly covered with ice and snow, which on these northern mountains may be considered as perpetual; and a great portion of both being annually melted by the presence of the sun during the summer solstice, this supply can never fail.

‘ It may then be asked, by what means the famine happened some years since, which almost desolated the province of Bengal?

‘ It was partly owing to a want of the same precautions, which are constantly taken by the Egyptians for ascertaining the quantity of water in the river by means of a Nilometer, with proper dams, which ought to be erected throughout the Delta of Bengal, in every considerable branch of the Ganges.

‘ It would perhaps be very sound policy in every European nation to adopt the same plan at home; for by these means, not only great improvements might be made in agriculture, but, by preserving the water with proper economy, commerce might be considerably facilitated by the more general use of water carriage. Nor should we forget that these Nilometers might become more correct rain-gauges than any now in use. But after having mentioned the famine in Bengal, and ascribed it partly to the want of a judicious economy and appropriation of the water of the Ganges, in justice to the servants of the East-India Company who governed Bengal at that time, and who have unjustly incurred much odium on that account, I must take upon me to say, that after a very diligent inquiry, made a few years afterwards on the spot, no European at that time derived the smallest pecuniary advantage from the monopoly of grain.

‘ I have even heard a gentleman named as having contributed towards the general distress, by converting rice grounds into fields of opium, and from the sale of which he is said to have acquired immense riches; but it is well known that opium does not thrive in the same kind of ground in which rice is planted; the one requires a dry, the other a wet soil. Besides, if we admit that four or five hundred acres, or even as many thousand, were taken from the rice grounds of Bengal, Bahar, and Orissa, for the purpose of planting opium, the defalcation of this small quantity of land, from countries infinitely more extensive than those of Great-Britain, would not have been felt but as a drop of water in the sea. The misfortune originated in the folly or iniquity of the native farmers, or grain merchants, themselves.

‘ It should be known that the scarcity happened in a season of uncommon drought, which followed one of unusual plenty. When the native farmers, or perhaps the merchants, during the plentiful year, had sold and exported as much grain as they could, they destroyed a prodigious quantity of the remainder, in order to keep up the price; and consequently, when the subsequent crops failed, an

universal distress pervaded the whole country. It was by these means that thousands of the wretched inhabitants of Bengal perished through hunger in the granary of India.' p. 185.

The fourteenth note on Sahara, the Great Desert, is a very interesting one, but too long to transcribe, and not easy to abridge. In the eighteenth note, entitled 'Tides in the Atmosphere,' which colonel Capper seems to deny, the observations are, we think, less correct. The nineteenth, on the currents in the ocean, is curious and interesting. The meteorological remarks and prognostics of the weather are not always correct. To these our author's theory seldom applies, except in a general outline.

The Appendix consists in a great measure of miscellaneous subjects. The first article is on the rise and progress of the fine arts, which are proved, from their history, to have seldom attained any high degree of perfection, but where they have been immediately employed in the service of religion. The second is entitled, 'Observations on Tartary.' The limits of that vast country have not been ascertained. Our author thinks that a range of mountains may exist between the latitudes of 50 and 55° north; so that Siberia may include the countries north of 50° to the Frozen Ocean, and from the confines of European Russia to Behring's Straits. Tartary will of course comprise the countries between latitudes 31 and 50°, and from the Black Sea to the empire of China. The Tartars of this region are supposed by Mr. Warton to have retired from the progress of the Roman armies northward, and to have peopled Scandinavia under Odin. It was fortunate, adds colonel Capper, that the Tartarian heroes of a later date turned to the east, rather than the west; or letters, and the empires then formed, might have experienced a common ruin. A Persian origin may, he thinks, be traced in our words, the structure of our language, and the customs of our ancestors; which he enlarges on with great ingenuity.

'Vapour on the hills' is not always 'a sign of rain,' without other accompanying circumstances, of which our author is not aware. Subterraneous winds are well explained; and tables of the velocities of the wind and of the weather at Aleppo are useful additions. On the subject of electricity we observe some mistakes, apparently important in their consequences. On the whole, we think this work curious and valuable. In the present state of science, however, we had reason to expect more; and perhaps, at a future period, the author may enrich another edition with some modern discoveries, and their application.



ART. III.—*Historical and Political Memoirs of the Reign of Lewis XVI. from his Marriage to his Death, &c. (Continued from Vol. XXXIV. p. 254.)*

WE proceed to lay before our readers, that they may justly appreciate this publication for themselves, several extracts from its voluminous author.

‘ We have seen a most extraordinary occurrence take place in France. A royal house, the most powerful and most considerable in Europe, is precipitated from the throne of Henry IV. in a very short space of time. Has nature co-operated in the production of this catastrophe? Such a question, when the morals of mankind are the object of consideration, is not foreign to the province of history. I shall endeavour to answer it.

‘ When Lewis XVI. ascended the throne, there were in France five families of the blood royal, and fourteen princesses.

‘ Besides the royal house, and those of Orléans, Condé, Conti, and Penthièvre, there were also in Europe three families descended from the house of Bourbon, which reigned in Spain, at Naples, and at Parma, and in which were six princes. At no preceding period had the house of Bourbon appeared either more flourishing or more numerous. The succession to the crown, and the stability of the government, had more sureties on the side of nature than ever before had been known.

‘ The case was not the same with respect to the political talents which, for the preservation of monarchy, those princes ought to have possessed. The heroic ages of the house of Bourbon were expired: the blood of Henry IV. had lost the qualities which create monarchies, and either prevent or extinguish revolutions. The double prejudice of the royal and catholic families in Europe, of forming matrimonial alliances only with those of the same rank and of the catholic religion, had induced the house of Bourbon to reject every marriage with protestant houses, and to confine its connubial intercourse to those of Medicis, Austria, Savoy, and Bourbon. The blood of the dynasty which reigned over the French was held so sacred, that to mix it with that of the nobility of the kingdom would have debased it in the estimation of the people: the Bourbons were obliged to have recourse to marriages with Austrians, Saxons, &c. to preserve the dignity of the race: a singular restraint in the physical history of mankind, reprobated by nature, and which subjected the family to great inconveniences. In reality, whatever additional consideration the house acquired by marriages contracted with its equals, it lost more than an equivalent in point of character and qualities; and it could not but degenerate from the virtue of its ancestors, the original founders of its power. A kind of old age of the family, an effeteness of character, and an almost total annihilation of great passions and sentiments, became a necessary consequence of generations being multiplied and formed of the same blood.

‘ For preserving both the vegetable and animal tribes in health and vigour, and for preventing a degeneracy of the different species, the means ordained by nature is a mixture of families. In the vege-

table kingdom, this purpose is effected by grafting; and it is a principle of policy among enlightened people to discourage intermarriages with relations. Nature suffers violence by repeatedly producing new generations from the same blood; while, on the contrary, she is invigorated and rendered more prolific, by connubial alliances with individuals of a different stock; the vital principle, which had been impaired, then recovers its activity, a new individuality, both physical and moral, is generated, and there ensues a recomposition, which gives life and energy to character. Domestic animals would degenerate in less than an age, if the breed were not crossed. In short, the mixture of distinct races improves every offspring, not only in vigour of constitution, but in beauty and form.

‘ In the human species, this doctrine is confirmed by a thousand observations. We are acquainted with families in which not physical evils only, such as the gout, consumption, and other maladies, seem to be established, and to pass from father to son, but the germ of many moral infirmities also, such as folly, imbecillity of mind, nervous affections, madness, and other similar defects, circulates in the blood. M. Turgot “made haste,” according to his expression, to regenerate the department of finance, because, said he, “from time immemorial, my ancestors have died of the gout at the age of fifty years.” The history of hereditary diseases is well known. As long as those maladies exist, the race is continually in danger of becoming extinct; its individuals lead a valetudinary life: but when new blood is introduced for the support of a fresh generation, the constitution of the family is restored and the lineage improved.

‘ The practice of grafting, and changing the grain, with respect to vegetables, and crossing the breed in animals, appears then to maintain and improve the species. Multiplied copulations with the same blood, on the contrary, seem to be the cause of decay and extinction. The difficulty of crossing the breed in its own propagation was, during two centuries, the radical defect in the house of Bourbon.

‘ Where do you find in the race that decision of character, that firmness of mind, impetuosity of volition, enlightened by genius, which animated Henry IV. the head and founder of the power of this house? We see how in each generation the strength of character diminishes, from the conqueror of the league, when the king subdued the people, to the 6th of October, when the people subdued their king.

‘ The house of Medicis commenced with heroes; and its latter princes, at the epoch of its extinction, will be unknown to history. Behold cardinal York terminating obscurely at Rome the destiny of the Stuarts! see how the last male heirs of the house of Hapsburg finished their career at Vienna, in the person of the insignificant Charles VI.! read the history of the house of Valois, and that of Charlemagne; examine the character of the last of the offspring which terminate these different races: observe how many of the sovereign houses of Europe are now decayed, by forsaking the dictates of nature, like the last shoots of those dynasties of which history recites the decrepitude; while nature is maintained unimpaired and perpetuated among the people, accompanied with health, vigour,



and increasing population. To conclude, look into our own history, how many families of the blood royal are become extinct since the time of Hugh Capet! Examine the genealogy of the house of Bourbon, by Desormeaux; examine other larger genealogies of the same family, and you will find that the observation is verified. Reflect on the chronological table containing the creations of the ducal families of the kingdom: all those which existed before Henry III. are extinct: all those which existed in 1572, at the time when the house of Crussol was advanced to the peerage, are no more; for in 1789 the house of Crussol remained the most ancient. The desire of posterity, and the solicitude, so natural, of preserving families from extinction, one might have supposed would have concurred in the preservation of these privileged races. But such sentiments have been useless. The mass of the people alone is preserved, by their morals and by the perpetual circulation of the blood from one race of Frenchmen to another; so that our population is composed nearly of four millions and a half of families, which descend from their father without any extinction of the male line, transmitting existence to future ages by propagation, exemplifying in the present revolution the bravery of the ancient Gauls, and preserving to their country the splendor, the energy, and the capacity of the founders of the nation.

‘ I might confirm these observations by a statistical account of the youth and old age of the different nations which occupy the globe; I might show how in the north the human species degenerates, and the duration of life decreases, from the severity of the climate and the solitary state of the inhabitants, with whom the neighbouring people refuse to form an alliance. I might mention the great family of the Chinese, separated from the rest of the world, through a long succession of ages, and exhibiting in the countenance of every individual a proof of their national deterioration. These colonies, and many others, have been degenerating from a remote period, in consequence of their isolated manners, and of prejudices which hinder them from intermarrying with other nations; while in the districts of Greece, where the laws, the manners, and, above all, the geographical position of the inhabitants, permitted a continual intercourse with strangers, there resulted a race of the human species the most beautiful with respect to person, and in a moral view the most interesting, as long as civilisation remained in the governments of that happy country.

‘ In fine, the perfection of the human lineage is yet more perceptible in the mixture of the blood of negroes with that of Europeans, in respect both of corporeal form and of morals: whence it may clearly be inferred, that the chief cause of the degeneracy of the blood of the Bourbons arose from its circulation in the same vessels; the prejudices respecting both its dignity and religion having neither permitted it to form alliances with protestant princes, nor to chuse from among the people young women of the country, to preserve to the dynasty a continuance of health and vigour of constitution,’  
Vol. ii. P. II.

Our author, in this chapter, assumes the province of the natu-

ral historian; and the doctrines of Buffon are pursued to their utmost extent. We have nothing to do with the religious creed of any man, provided he do not insult the public by its communication; to his God and his conscience he is alone amenable. But, disguised as the religious opinions of this writer are throughout the whole of his *Memoirs*, and honestly as he seems to have been attached to the cause of royalty, we think we have some glance, from the specimen before us, of what the abbé Barruel refers to, when, in his '*Mémoires pour servir à l'Histoire du Jacobinisme*,' he speaks of 'the apostate Soulavie,' who, he tells us, was sent to Geneva by Robespierre to consummate the work of the philosophists. We mean not, however, to compare either the fidelity or the judgement of the memoirist of Lewis XVI. to those of the memoirist of Jacobinism; but we totally protest against the system here adverted to, of the uniform materiality of all animal and vegetable nature. We have no hesitation in admitting several of the principles to which it appeals; but we must contend for a discrimination which does not exist in the school in which our author has studied; and we cannot avoid noticing, that several of the positions he has here hardily advanced are either totally destitute of foundation, or altogether adverse to the conclusion at which he is aiming. What does M. Soulavie mean by 'a proof of national deterioration exhibited among the great family of the Chinese, in the countenance of every individual?' as though fourscore millions of inhabitants would not afford a sufficient variety 'to graft, and change, and cross the breed,' to prevent a decay in the species. The 'districts of Greece' are in like manner ill selected to prove that it was from 'a continual intercourse with strangers that there resulted a race of the human species, the most beautiful with respect to person, and in a moral view the most interesting as long as civilisation remained in the government of that happy country.' It is well known that no people on the face of the earth ever exhibited so much national pride as the Greeks; and that, far from courting an intercourse with foreigners, they regarded the inhabitants of all other nations with contempt, and haughtily rejected their overtures.—But to advance to the direct point before us; Lewis XVI., and the dauphin his father, instead of exhibiting proofs of the gradual effeteness here contended for—a *progeniem vitiosiore*m—offer to the view a combination of intellect and moral virtues, which we shall perhaps vainly look for in any of the Bourbons their aneestors; and were angels of light in comparison with their immediate progenitor, Lewis XV. The mode of improving both our morals and corporeal form by a mixture of the blood of negroes with that of Europeans savours rather too strongly of the fraternity of St. Domingo to be relished in this country.



Our author himself, indeed, is not satisfied with this cause of the downfall of the French monarchy; and in the prosecution of his work he assembles such a variety of confederate instigations, that it would be impossible even for Bonaparte, the hero of the day, though gifted with ten times the powers he has evinced, to resist their aggregate efforts. A debauched court, an enslaved people, an exhausted treasury, grounds uncultivated from the excess of taxes, philosophy, infidelity, the charlatanism of Mesmer and other impostors, all contribute to undermine the government within;—while, without, England, Austria, Prussia, and Russia, are perpetually attacking it with open hostilities or concealed circumventions. Of these different external powers the first is the object of our author's perpetual animadversion; and it should seem, from this narrative, that there has never been an evil in France for many centuries past, either of smaller or larger magnitude, which has not been excited or countenanced by the British government.

‘ SOULAVIE.—In the memorable reign of the king you mention, so devoted to the Jesuits, and so violent against the protestants, it was the chiefs of the latter party that England employed for the purpose of a revolt in the Cevennes. The prophet Jurieu, in 1689; the English emissaries in 1702; Cavalier, the leader of the Camisards in 1703; Ravanel, in 1705; Dupont, four years afterwards, and Justet of Vals, received and distributed the sums set apart by England for encouraging the armed insurrections that ensued. The disturbances at Vernoux, in 1740, had the same origin; but, under Lewis XIV., it was the insurrection and independence of republicans that was aimed at.

‘ FRANKLIN.—I shall expect from you a letter to M. de Vergennes on this topic.

‘ The letter was given, a few days after this conversation, by Dr. Franklin to Vergennes; and the latter expressing a desire to be acquainted with the work, Soulavie sent him the following account.

“ When I was studying the natural history of our mountains in the south, I did not forget to extend my inquiries to the historical records, ancient and modern, which I conceived might be of service to the history of this part of France. My local researches were the means of bringing to light a series of original manuscripts, relating to our civil wars, and containing many circumstances hitherto unknown, and of great importance to our history. From these manuscripts I shall extract, in haste, a few anecdotes respecting the enterprises of Great-Britain, which will not fail to remind you of the system constantly followed by the English for more than a century, to produce a rebellion in these provinces.

“ From 1627 till the beginning of the eighteenth century, they (the English) lost no opportunity of sowing dissensions there. In 1627 the protestant general, in their pay, published a printed manifesto, wherein he endeavoured to justify himself for having had recourse to the king of England, and taken arms for the defence of the

reformed church. It is well known, that the English then made a descent upon the island of Rhé, besieged the fort and citadel of St. Martin, and were defeated in 1628.

" In 1629, the king, through the mediation of the republic of Venice, made peace with England: but, irritated against the spirit of revolt evinced by the Cevennols and the inhabitants of Vivarais and Languedoc, he laid siege in person to Privas, the capital of the district of Boutieres, an almost inaccessible spot, where the protestants had entrenched themselves. He kept the treaty he had entered into with the English secret, till his arrival at the camp before Privas, where he had peace proclaimed on the spot, and, to induce the inhabitants to surrender, informed them they had no longer any expectation of relief from the English. The town was sacked and burnt, and the king proceeded to the siege of Alais, and other places in Languedoc.

" Cromwell afterwards kept up an intercourse, more peaceable it is true, with the heads of the protestant party, who, having revolted and being threatened with punishment, had recourse to him to mediate their pardon; and the monarch, obliged to yield to the wishes of the Protector, recalled the order he had issued against them.

" The court of London, towards the close of the century, maintained with them a much more dangerous correspondence. The celebrated prophet and protestant minister of Geneva, Jurieu, was the emissary and instrument of that court in 1689, and sent apostles into the Cevennes, on whom he found means to bestow the gift of prophecy or rather of fanaticism, and began the war of the Camisards, the plans of which he formed and conducted.

" In 1702, the same system was pursued by the court of London, and a hundred emissaries in its pay traversed the mountains, and sowed the spirit of the rebellion, which took place there in that year.

" In 1703, Cavalier put himself at the head of the revolted troops, and was even so daring as to assume the title of prince of Cevennes. He became the general of an army he had himself formed, and was assisted by the English.

" In 1705, Lewis XIV., who had given law to all Europe, tired of fighting with rebels, was obliged to make peace with this too famous general, to whom he gave a colonel's commission, the privilege of enlisting his troops in the regular service, and a pension. Cavalier ended his career in London, where the history of his adventures was printed.

" In the same year Ravanel put himself at the head of the malcontents, still at the instigation of the English; and a gentleman of the name of Desollier received a pension of six hundred florins. The queen of England sent over a considerable sum of money. I have a paper containing all the particulars of this business.

" In 1709, the English sent three Camisard refugees, Gui, Dupont, and Mazet, to stir up the people once more. They had a conference with a gentleman of Vals, named Justet, who was the exciter of it. I am in possession of his correspondence, both with the Dutch and English.

" The Camisards were, however, defeated by the duke of Roque-



laure; but the English still encouraged the spirit of rebellion. They exhorted the protestants not to lose their courage; they promised shortly to make a descent in their favour in Languedoc; and Holland and England together contributed sixty thousand florins to support the revolt.

“ The chief object in these commotions was to fix on a spot in France noted for its attachment to the protestant worship, and to make that spot the central point of an independent republic, to be divided into provinces, and to have cities, and a capital, at the expense of the rest of the kingdom.” Vol. v. p. 168.

‘ For ages past, the cabinets of London and Versailles had carried on two kinds of war; the one open, and the other concealed.

‘ The nature of the latter was such, that, notwithstanding an official peace, the intestine war of *louis-d’ors* and guineas was constantly carrying on. Peace had been signed in 1714; yet France, who had not forgotten the good understanding between the English and the protestants, annually expended immense sums in the support of the Jacobite party. Peace was again signed in 1748; and England did not then forget that France had raised Edward Stuart and his party, against the house of Hanover, constitutionally established on the throne. France paid an army in Scotland, which would have dethroned the king, but for the prudent conduct of the duke of Cumberland. England was without an army in the interior; and the young pretender had spread such terror through the nation, that the royal army, the court, and constitutional party, in their alarm had recourse to acts of cruelty against the conquered Jacobite party, highly unworthy a nation that boasts, with reason, of its philosophy and humanity. Scarcely was England recovered from her terror, or had put a stop to her cruelty, than she seized the first opportunity of avenging this outrage of the house of Bourbon. She surprised it in its state of degradation, sleeping in the lap of pleasure, under the government of madame de Pompadour, and she compelled us to carry on a war, and sign a dishonourable peace.

‘ France, indignant at the peace she had made, resolved, under the ministry of M. de Choiseul, to be revenged in her turn, for a treaty which all Europe regarded as ignominious. She had failed in her plans during the war of 1741, against the reigning family of England: the Jacobite party in Scotland, and the catholic party in Ireland, had been subdued. She then attached herself to the party of the patriots in America, and succeeded in dethroning the English monarch in the new world.

‘ England was truly sensible of an injury, which was so much the greater, as France had thus given the neutral powers an idea of arming indirectly against her; and had gone so far as even to reproach her, in its manifestoes, for the execution of Mary Stuart, and Charles I., and the expulsion of their lawful king. At this conjuncture, the observers of the open and secret misunderstandings of the two nations made no hesitation to compare their situation to that of Rome and Carthage, fighting for their preservation, and even for their very existence. The dismemberment of the British empire in-

spired its cabinet with the desire of recovering its strength, and making use of that strength to support its last public quarrel against the house of Bourbon; and soon it ransacked Europe for recruits, gained from among the individuals and parties inimical to France, for the purpose of declaring the most deadly of all wars, that of anarchy. It was not without reason, that the mother-country abandoned the loyalist party in America in the last treaty. This party, which had been indirectly dispossessed of its property by France, became a useful tool in her hands. In Holland, the English redoubled their endeavours to secure the attachment of the stadtholder's party: that of the anarchists at Geneva had long been devoted to them. We shall soon have an opportunity of seeing the latter one of the chief agents of the social disorganisation directed by England against France. I have said, that England had beaten up for recruits all over Europe, among the individuals and parties inimical to France. I ought to give, at least, one example as to individuals: the parties and factions she enlisted and paid, the course of history will naturally exhibit. In 1770, the court recalled M. de Modave from Madagascar, where he had formed a settlement. Beniousky was appointed to succeed him. Instead of fixing on a spot free from foreign influence, and favourable to commercial intercourse, this Beniousky, notwithstanding all the remonstrances of the colonists, fixed on the most unhealthy part, and treated the neighbouring natives with the utmost tyranny, so that they fled into the interior of the country. After having ruined the colony, Beniousky returned to France, to boast of the success of his plantations. M. Lasserre being sent out to take the command, and to inquire into the truth of these representations, he found, instead of such settlement, the most complete disorganisation effected in the space of two years. His perfidy being thus revealed, Beniousky left France; and, going to London, sailed from thence to found an English colony in Madagascar, and achieve the destruction of the few remaining settlements of the French, which had survived his treachery and his government. The French settlers, seeing him return, were obliged to take arms against his anarchical proceedings and hostilities. Beniousky, at the head of the English, armed on his side, and marched to combat; but he died in the first action, without having succeeded in establishing an English colony, or entirely destroying ours. Alas! there were many Beniouskys in the French government, even during the American war. If men like these had not neutralised the most brilliant expeditions, at a time when the English were without friends or allies, either by sea or land, how great had been the glory of France! Vol. v. p. 183.

In the revolt throughout the provinces, which was produced by the grant of a free exportation of grain in September 1774, the English are stated to have excited the riot. When M. Turgot gave his advice against assisting the American colonists, he is said to have been stimulated by the cabinet of England. It was England who gave energy to the malcontents of Brétagne, and offered them an army to support their traitorous purposes, when they proposed the French crown to the duke of Orleans,



father of Philip Egalité. The successive derangements of the finances under the Genevese administrators, Turgot and Necker, are attributed to English influence. When, in 1781, the Genevese representatives, as they were called, were exiled from France by the count de Vergennes, for attempting to obtain that which was afterwards fully accomplished by M. Necker—the delegation of an equal share of power to each individual,—they are said to have been received in England, ‘to have become the pensionaries of George III, to have been the administrators of a subsidy of fifty millions sterling, exclusively granted by *an act of the council*,’ (What does our author mean by this expression?) ‘to this cabal of anarchists.’

‘These men,’ continues he, ‘dishonoured by their crimes and revolutionary tumults, hastened to France on the first appearance of a storm, there to practise their fatal doctrine, and teach it to our ignorant constituents. At Geneva, they had been called the representatives, from their having frequently made representations to the legislative bodies. Now they persuaded the leading revolutionists in France to assume the title of representatives of the French people. They carried into the constituent assembly their intriguing influence, and shortly began the revolution they wished to effect.’ Vol. vi. p. 283.

Duroveray, Clavières, Mirabeau, Marat, and Brissot, are all declared to have been agents of the English government, who purchased from Mirabeau his famous journal entitled the *Courier de Provence*, or rather paid him for its conversion to the side of the anarchists; and assisted in secret all the different and successive leaders of the popular party, till the moment the unfortunate Lewis XVI. was on the point of being condemned.

“In this situation of things, how do the English and Spanish act? The latter, undertaking in a high tone to defend the king, inspired new courage in the party which opposed Marat, and gained the accused monarch a few votes from the deputies of the provinces on the Spanish borders. There is no doubt, that had England shown the same solicitude, it would have produced many more from those of the western coast. Mr. Pitt afterwards thought it no disgrace to Great-Britain to arm the royalists to destroy. Why then did he think it degrading to take a few political steps for the preservation of the monarch? The decree for the king’s death passed only by a majority of five: three more negative votes would accordingly have been sufficient to save him; and Mr. Pitt was well acquainted with the art of gaining in a great assembly those whom money can purchase. But naturally of a gloomy disposition, and a profound calculator, he rejected the generous opinion of Mr. Fox, and eluded all measures favourable to the king, even those official steps of friendship and protection to which the opposition, and the English in general, were inclined in this fatal juncture. Mr. Pitt might in a moment have destroyed all the revolutionary and preparatory mea-

tures of the d'Ivernois, Duroverays, and Dumonts; he might have annihilated the insurrections of the mob of the suburbs, planned, executed, and paid by Clavières; he could have rendered null all the attempts and violence of Marat. The intentions of England, in receiving these revolutionists, were far from being unsullied; nor did she send them to France, when in a state of revolution, without meaning. According to the system of Mr. Pitt, it was the interest of England to reduce your country to a state that it should no longer dare to accuse the English of regicide. Mr. Pitt was desirous that his country should have no occasion hereafter to hang down their heads, when out of their own island, in consequence of the manifestoes of your ministers, and the writings of your authors; and it is because the English still blush at the execution of Charles I. that a few adventurers, nurtured in the conspiracies of Geneva, and who had departed with an ill regulated mind from the centre of our revolutions, that Dumont, d'Ivernois, Clavières, Marat, and others, were employed in the various scenes and proscriptions of the 14th of July, the 20th of June, the 10th of August, and the 21st of January. Englishmen, I will venture to say, were scarcely capable of conducting these revolutions themselves, because they were not exasperated against your government to the same degree as our exiles were.

"Thus Mr. Pitt, in the house of commons, treated with contempt the generous motion of Mr. Fox, who certainly expressed the wish of all Europe, of France, and, I may say, of the majority of the national convention, who were held during these circumstances in a state of terror, both by the commune of Paris and its own minority.

"In the upper house, lord Grenville stood ready to reject a similar motion, should such a one be made by any noble lord. The marquis of Lansdown brought it forward: the minister's reply was, 'But with whom in France can we treat? Would not the negotiating with such men be to acknowledge the republic? Would not the character and dignity of Great-Britain be dishonoured by treating with so desperate a rabble? We have nothing to fear from the new government, nothing to negotiate with its agents, and nothing to communicate to them without derogating from the national dignity.' Hence it appears that Mr. Pitt and lord Grenville—who did not think Great-Britain degraded by granting fifty thousand pounds, by stipulation, to a few Genevese, banished in 1782 by four united nations; to men excepted from every amnesty, and so excepted in consequence of a horrible plot they had formed to blow up their native city—could in the English parliament declare it to be derogatory to Great-Britain to negotiate in favour of an imprisoned monarch, though all Europe have since applauded the gentle and conciliatory negotiation of the Spaniards. Lord Grenville had not thought himself disgraced by accepting the office of distributor of the subsidy, and becoming the colleague of a d'Ivernois and a Clavières: yet he could assert the dignity of the kingdom to be endangered by treating with Lebrun for the king's safety; or with Clavières, one of his own colleagues.

"As there were but three votes wanting in the convention for the minority to have become the majority, and prolonged the days of



the monarch, whose death has cost France so much blood, and raised against it such a storm of revenge ; it follows, that Lewis XVI. was beheaded by the predominating faction of Marat the Genevese, who had just succeeded to the faction of the Genevese Clavières. From these two factions united, originated the 14th of July, the 21st of June, and the 10th of August. The Marat faction, by the 21st of January, completed the plan for the destruction of the French government.

“ There is something in the proceedings of the French republic, as well as in our own, of which I will give you the secret clew. I give it not to the French resident, but to a Frenchman attentive to the history of his country, from whom we expect a stop to be put to those ox-like blows, those tortures, which, before his coming, were dealt among us, to set in motion the revolution ; and of whom we only ask, that, not from partiality, but justice, he will refuse his influence and support to the violent revolutionary party by which we are governed. The clew I mean, the clew at once to your revolution and ours, is this, that all the materials of which these revolutions are formed were first prepared by England, in the same manner as the trading watchmakers of this city direct the making of a watch : the parts were distributed to each, as in Geneva every part of a watch is given to its appropriate artist ; one makes the case, another the dial-plate, another the springs, and another the wheels :—the result of the whole is a watch.

“ In all our revolutions, there is the same preconcerted mechanism, the same combined and perfect effect. Our government meanwhile becomes inert, and slumbers, and our disturbers hold their secret committees. Our clubs are then their executive power : when they are opened, there is no longer any government ; when they are closed, it resumes its functions. With you, as at Geneva, there exist revolutionary classes, whose savage hierarchy perfectly imitates the constitutional one. Our expatriated Genevese, who direct your revolution, have preserved this hierarchy, and the revolution accordingly exhibits a continual succession of destructive passions, so well arranged, that the ruin of Mr. Necker made way for the rise of Clavières ; the ruin of Clavières for the faction of Marat, &c. There was a general union and friendship between them in 1789. In 1792, they were scattered different ways, London being the common trunk from which the revolutionary ramifications diverge.—Would you learn by some characteristic sign the nature of the other subaltern factions, either of France or Geneva, who have managed the sums scattered by England in your revolution ? I will describe them to you, by one general observation : ‘ They are men who have never been, are not now, and never will be, content with any form of government in France, but will be traitors to them all.’ ” Vol. v. P. 281.

The most malicious adversary of the late ministry in this country has never ventured to attribute to them such an absurd uniformity of hostility to the interests of France. But the motive of our author is obvious : he wrote during the existence of the war ; and it was his object to stimulate his countrymen by all possible means, *fas atque nefas*, against their principal an-

tagonist. Experience has abundantly testified that there was more truth in the prophecy contained in the following passage concerning the latter of the two William Pitts.

‘After an administration thus brilliant, audacious and successful, lord Chatham dismissed from public employ, but still esteemed and loved by his countrymen, distinguished in the party of opposition by his unremitted animosity against the French nation, brought up his celebrated son in his own principles; and it is well known, that being thoroughly informed of the secret intelligence which France kept up with the American insurgents, he instilled into his son the project of avenging his country, by similar operations against France. It was in vain that lord Chatham employed, in 1760, the English ships and Prussian armies for the destruction of Carthage. In 1780, France retaliated to some purpose, and, by spiriting the American colonies against England, parcelled out the British empire as she pleased. Chatham taught his son to unite address, which he had not used, to that audacious spirit in which he had always found his advantage; and profoundly to bear in mind, that what had caused the disgrace and dismissal of his father, was his patriotic zeal, his love for his country, his success and resentment against France. The impressions we receive in the tenderness of infancy are difficult to efface; for this reason the son of the great Chatham is the rooted and unalterable enemy of France: he was taught his lesson by that man, who replied to the duke of Nivernois, when the duke reproached him, in a sportive way, for some piratical acts of the British government: “If Great-Britain consulted her justice, instead of her clemency, towards France, France would not last half a century from this hour.” These sentiments respecting us made the fall of the father a necessary preliminary of peace: and the fall of the son must in like manner take place, before the present war can be terminated.’  
Vol. iii. p. 374.

It would be easy, however, to prove, that the political motives of the father and son were as opposite and irreconcilable as light and darkness. The former opposed the monarchy of France, as the most dangerous establishment to the cause of liberty and his country. The latter supported the monarchy with all his powers; and opposed the cause of liberty, which was the basis of his own aggrandisement, as well as of his country's prosperity. The father would have encouraged the cause of the French people, but he would not have deserted the king: the son abandoned the king whose interest he pretended to espouse, and opposed with all his might the French people, to whose victorious career he has at length fallen a sacrifice. Lord Chatham would have repudiated the war—Mr. Pitt greedily plunged us into it: the first would have taken advantage of the internal distresses of France to have extricated us, by the augmentation of our trade, from the greater part of our taxes: the second has become a principal in those distresses, and has tripled the amount of the public debt of his country.



Our author appears to more advantage in every part of the history of Europe in which England is not immediately concerned. We select the following sketch of the republic and manners of Geneva, as confirming the truth of our assertion.

‘ The republic of Geneva, situated between France, Switzerland, and Savoy, is one of the first modern states that, in the 11th century, expelled from its bosom its nobility, clergy, and prince. While legal equality was established by this revolution, the ancient hierarchy was succeeded in reality by a true inequality, and Geneva exhibited the appearance of a people, who, in search of liberty, fell periodically from one revolution to another. The real inequality being constantly opposed to the legal equality, the relative situation between republican and aristocratical manners was the perpetual cause of the most violent struggles between the two factions.

‘ This small nation, so admirable for its genius, its qualities, and its industry, presents two distinct characters to the view, equally famous in history for their respective excesses. On one hand, we observe a description of manners bearing a striking resemblance to those of the ancient Athenians. Among a part of the inhabitants of Geneva, the graces, taste, levity, and easy character of the country of the fine arts in ancient Greece are to be found : while, on the other hand, we perceive a Lacedæmonian severity, a revolutionary spirit, and all the inflexibility and distrustfulness of the popular system.

‘ Yet, notwithstanding this opposition of interests in the two parties, their hereditary hatred to each other, and the uninterrupted chain of sanguinary revolutions which have been the consequence, they have this feature in common, that their industry in trade and the fine arts, their national spirit, their love of independence, a respect for republican manners, an opposition to the religious and political opinions of all the governments established near them, and an attachment to all distant governments, have made of this small number of men, settled on the borders of the Lemane lake, one of the people most celebrated in history. The spirit of their democracy, badly tempered by a false aristocracy, their philosophic and intestine disputes, their disposition and character so destructive of established society, have kept on the watch, and given a vigilance to the greatest nations ; while in religion, by opposing the catholic worship, the English episcopacy, the rituals of Denmark, Sweden, and Russia, they have become the primitive model of all the protestant churches, and, if we may be allowed the expression, the Rome of Calvinism.

‘ The general opposition of the Genevese institutions to all other governments and modes of worship is apparent even in the works of its writers and philosophers. The Genevese authors affect, in general, a universal dissent from all the doctrines of Europe. While I am writing, Geneva still possesses illustrious men, though within a few years it has lost several. That stamp of opposition, which characterises their works, against the most celebrated contemporary writers of other countries, has principally contributed to their fame, particularly in the sciences.

‘ Jean Jacques Rousseau owes much of his fame to the strange opposition of his genius to the politics which were professed in the middle of the eighteenth century. Rousseau, disliking all existing social institutions, approved of none but the ideal government he had himself conceived and created in his *Social Contract*, a work which began to operate a revolution in the public mind.

‘ The inflexibility of Necker’s genius, and the contradictoriness of his ideas of government to all those received in France, prevented him from yielding to circumstances, places, and persons. When he accepted the ministry, it was an imaginary France which he meant to govern, instead of the existing one; as it is another doctrine he holds out in his writings, and another order of finances which he is desirous of regulating in his works on government. He executed, as far as was in his power, the theories of his countryman Rousseau; and he organised in France all the revolutions attempted by England at Geneva.

‘ In natural philosophy, several of the greatest geniuses seem to have employed themselves on the study of nature, with no view but to deprive the French Pliny of his fame. Contradiction in this instance led to truth; and the Genevese naturalists gained a brilliant reputation by the art of confuting. M. de Saussure, by analysing the mineralogic system of Buffon, reduced it to nothing by a long series of demonstrations. Bonnet acquired glory by his opposition to Buffon on animals; and Dutremblay, by his work on polypi.

‘ Tronchin carried the same spirit of contradiction into the art of healing; and it is remembered, that, on his arrival in France, both the rules he explained, and the practice he pursued, were different to [from] all that had been before taught or practised in medicine: he was happy when he found any defective method to oppose.

‘ Thus religious worship, opinions, politics, morals, and literature, were, in general, at Geneva in direct opposition to every thing then established in Europe. A mode of proceeding so new gave to this handful of industrious republicans, at the same time ingenious, enlightened, and laborious, a renown which many states of the second and third rank have failed to obtain, and a situation the most flourishing, which commerce and the arts daily embellished.

‘ The solidity of all natural sciences depending on the truth of the bases on which they are raised, and the political edifice of old institutions having no foundation but on the fictions adopted by the people in past ages, it became evident, that the policy of Geneva, founded in nature, when introduced into the ancient European societies, must shake their foundations; while the Genevese method, from a contrary reason, when applied to the sciences which have nature for their basis, must produce the most remarkable effects in practice. The following is an example of this, worthy a place in the history of the eighteenth century.

“ Behold,” said an old and illustrious magistrate of Geneva to me, “ the admirable effect which the natural principles of our republic of letters have produced even on the amelioration of the human species. This fact, which constitutes our glory, is apparent in our population. Observe the declining generation, and you will find in it all



the vices resulting from the old mode of education. Our women formerly, by intrusting the care and nourishment of their children to the poor Savoyards, frequently left us a deformed, diseased, or lame progeny, the result of want of cleanliness, wretched sustenance, and a stranger's milk.

“Cast, on the other hand, your eyes on the Genevese lately brought up on Rousseau's principles, and you will there see the effects of an education conformable to nature. You will admire our youth, become remarkable for beauty and elegance of form, because our women now, disdaining to intrust the duties of a mother to strangers and foreigners, have altered, embellished, and perfected two generations; for which humanity is indebted to the ideas of our celebrated moralist.”

‘Unfortunately for the repose of surrounding governments, the Genevese, with their system founded in nature and democracy, diffused every where maxims tending to disorganise all established societies. Blotted from the list of military states, they possessed a tactic of opinions and a philosophical theory more dangerous and destructive than the cannon of warlike nations. The whole of the eighteenth century passed at Geneva either in open revolutions or in intervals in which they were dreaded; and these alternate situations produced polemic writings, which, spread over France and Europe, contributed, like the works of Montesquieu, Mably, and Voltaire, to corrupt our manners and national genius, to introduce into the greatest empire of Europe the frail constitution of Geneva, to establish it in France, as on the borders of the Lemane lake, on the ruins of the priesthood, nobility, and monarchy, and to subject it to all kinds of dangers and conspiracies, like that of Geneva, the original model of all organised anarchy in government.

‘France had formerly established a resident minister at Geneva, for the sole purpose of observing the progress of political ideas among this handful of aristocratic and democratic citizens, who were in continual danger of destroying each other. The active spirit and violent passions of the opposing parties would not allow them to acknowledge the necessity of a preponderating intermediary authority, to balance their relative interests, to hinder factions from destroying each other, and prevent the dreadful and periodical spectacle, now of a government commanding the exile or massacre of its principal persons, and now of a people menacing the like to its government; a people, whom England stirred up three times in the space of a century, by paying its leaders: a government then unable to maintain itself without the interference of the French and Swiss military: a people, in short, who never suspected itself to be the blind and passive tool of a few ambitious men in its bosom, who were themselves only that of the secret or apparent enmity of England against France.

‘Fortunately, the neighbouring powers supplied the defect of this irregularity in the Genevese government; and, whenever there appeared to be real danger of a subversion of the social order, France and Switzerland, and afterwards the court of Turin, hastened to arms, to give their assistance to the Genevese, and deliver them from

the oppression of a party, who have for so many years laboured for its destruction.' Vol. v. p. 188.

The remonstrances of the clergy to Lewis XVI. in 1780, on the dangers which threatened the Gallican church, we have not space for inserting, nor is it necessary; but we cannot avoid noticing that there is a strong portion of good sense in many of the remarks written by the king himself, in the margin of the paper containing these complaints. In reply to their request for new restrictions and penalties, he observes—

'It is in vain to multiply laws and restrictions. If the clergy do not themselves attract the respect they desire, it is impossible to secure it to them by any other means. Respect to a body of men can only proceed from their own virtues.' Vol. v. p. 128.

'Theology and religion have such distinct departments, that it does not appear that a general inspection of this kind could be reasonably allowed, without the greatest inconveniences to both parties.' Vol. v. p. 135.

'Several bishops, highly deserving my confidence, have assured me, that no conversion, into which men were surprised, could be conformable to the true spirit of religion; and that, to be laudable, it must be the result solely of a free and enlightened conscience.' Vol. v. p. 140.

Some of the volumes conclude with appendices, containing official and original papers, many of which are of considerable importance. Interspersed in the body of the work we meet also with analytical tables, and tables of genealogies and expenditures, which cannot but be of high advantage to the future student and historian: and prefixed to every volume is a double page filled with small outline portraits of the most distinguished political characters of the last and present centuries, many of which have no inconsiderable pretensions to similitude. Upon the whole, we cannot but regard these memoirs as the most valuable compilation that has hitherto appeared upon the entangled subject of the French revolution. The writer is evidently devoid of an undue attachment to party, and is sufficiently chastised from political prejudice, excepting in the wish to stigmatise the rival country of Great-Britain with a restless and vindictive spirit which does not belong to her. He is garrulous and prolix, it must be confessed; but the consequence is a minuteness of description, which will often be found profitable in cases of reference. The grand defect is the perpetual want of discriminating dates, and of that luminous arrangement which leads us on from fact to fact, without the necessity of recurrence to freshen the memory as it advances. The translation is, in the main, well executed; though we meet with a



variety of uncouth expressions, which we shall hope to see exchanged for a more polished phraseology in another edition: such as 'the impetuous of zeal,' vol. i. p. 145. 'The contradictoriness of his ideas,' vol. v. p. 191. 'A tactic of opinions,' *ibid.* p. 194. To which many others might be added, if it were necessary.

ART. IV.—*Science Revived, or the Vision of Alfred; a Poem, in Eight Books.* 4to. 18s. Boards. Gameau and Co. 1802.

*ECCE iterum Crispinus!* After the tragedy of Mr. Penn, and the epics of Mr. Pye and Mr. Cottle, we did not expect a new poem upon Alfred. It is well for our great legislator that English verse cannot, like Runic rhymes, disturb the dead.

'In the following poem' (says the author) 'I have introduced supernatural agents, a species of embellishment to which criticism has given the name of Machinery. My supernatural agents are denominated Sylphs, though I have represented them as possessing qualities, and performing offices different from such as have been hitherto assigned to those——

“———— Gay creatures of the element,  
That in the colours of the rainbow live,  
And play i' th' plighted clouds.”

'This liberty I thought might be taken without violation of propriety, as Sylphs are beings of modern invention, whose characters are not yet fixed like those of Pagan mythology, from the mention of which the reader would now turn away with contempt.

'The end of poetry is to please; and to produce this end fiction has ever been considered as the most efficacious means. It has with truth been styled the soul of poetry, and its influence will generally be proportioned to its boldness and originality.

'Nevertheless, when a work of novelty is attempted, a work with machinery unlike whatever has preceded it, care should be taken to unfold the plan in a manner natural and easy, that the mind of the reader may be gradually disposed to that state of acquiescence and assent, without which a fiction perfectly new can scarcely hope for a favourable reception. Whether I have succeeded or failed in this must be left to the determination of the reader.

'There are many topics connected with science and the arts, of which no mention is made in the ensuing poem. I deemed it more expedient to leave it defective in this respect than extend it to a tedious prolixity.

'Such as it is, I now submit it to the inspection of the public, neither elated by confidence, nor disquieted by an useless anxiety for its success. There is some merit in the wish to please. Should the attainment of this wish be denied me, I shall console myself with reflecting that the time bestowed on my work has been passed, at least

not dishonourably, in endeavouring to excite the love of knowledge, of liberty, and of virtue.' p. iii.

The poem opens with an address of Alfred to the goddess of Science, whom he beseeches to descend and enlighten the world.

' ————— nor was the suit unheard.

' For, as beneath an elm's thick boughs he lay,  
Spent with the early labours of the day,  
His eyes half shut, what time the noontide heat  
Of summer urg'd to seek a cool retreat,  
With purple streams the cope of heav'n was dy'd,  
While, from a fleecy cloud that open'd wide,  
A goddess slowly dawning on the view  
To earth with *sloping* lapse *obliquely* flew.  
High in a curve, behind her wav'd her veil,  
And her long ringlets floated on the gale.  
A wreath of stars with curious skill dispos'd  
The polish'd ivory of her brows inclos'd:  
Seen from afar they intermix'd their rays,  
Caus'd by the swiftness of her flight to blaze;  
But disuniting, as she check'd her speed,  
Gave Alfred in resplendent types to read  
These glorious words in measur'd verse express'd,  
LET MAN REVERE MY GODHEAD AND BE BLEST.  
Beneath her gently swelling bosom shone  
The mild effulgence of a crystal zone:  
Symbol of spotless truth, it charm'd the sight  
With purest quintessence of liquid light.  
A golden key from her white fingers hung;  
And negligently round her arm was flung  
A chaplet form'd of interwoven flow'rs,  
Such as are cull'd in heaven's unfading bow'rs,  
Immortal amaranth, the sweet reward,  
With which she crowns the studious sage or bard.  
Meantime, above the race of mortals fair  
A thousand thousand Sylphs disport in air.  
Strange to relate! their speckled wings display,  
Pencil'd in all the radiant tints of day,  
The shapes of every object seen below;  
Bright as the archetypes the figures glow.  
Such downy portraiture was once the boast  
Of the new world, on Mexico's rich coast;  
For, when the favouring winds and surges bore  
Iberia's sons to that devoted shore,  
The hapless natives undebauch'd by art,  
In kindness and simplicity of heart,  
To buy the friendship of the strangers sought,  
With glossy plumage into pictures wrought.  
Vain wish! dissolve the rocks and soften steel,  
But hope not harder avarice can feel.



‘ As choice directs they move. Some onward fly,  
Till heav’n absorbs them from the straining eye.  
Some closely shave the ground, and some in rings  
Around the goddess shake their little wings.  
Mixt and convolv’d some flutter overhead,  
And a gay shower of glittering colours shed.  
Their forms, so finely was the texture spun,  
Ev’n where they crowd the most, transmit the sun.  
And still as on the buxom air they danc’d,  
Sunk or shot upward, vanish’d or advanc’d,  
The skies grew mild by endless pinions fann’d,  
And their faint shadows chequer’d all the land.

‘ At length the heav’n-descended Pow’r her feet  
Resting on earth approach’d the prince to greet.  
Her sandals fram’d of glittering silver drew  
A trail of light, but never brush’d the dew;  
She skimm’d so smoothly o’er th’ unprinted ground,  
While fragrant essences were breath’d around.  
Her limbs the hand of harmony confess’d,  
Seen through the mazy foldings of her vest.  
In all her gestures dignity and grace  
Reign’d, and proclaim’d her of ethereal race.  
Intelligence, like day-light from the sphere,  
Beam’d in her eye with ray serenely clear;  
But not like winter suns that often shine  
Dazzling and cold. Benignity divine  
Inspir’d her looks with animation warm,  
And o’er each feature spread a nameless charm.  
As thus she spoke, the monarch on her tongue,  
Fix’d in a trance of mute attention hung.

“ Lo, prince! in part assenting to thy prayer,  
Science has left the balmy fields of air:  
But here I stay not: Heav’n forbids my stay,  
For who would now to Science homage pay?  
The nations slumbering in oblivion deep,  
If wak’d, would seal the eye again in sleep.  
Thy soul alone with generous ardour glows,  
Alone th’ exalted bliss of wisdom knows.  
While other kings, in love with mental night,  
Shrink from the slightest glimpse of Learning’s light,  
Thou guard’st with glowing zeal the hallow’d fire,  
That else would on mine altars quite expire.  
Ev’n Isis now delays her stream to see  
Another beauteous Athens plann’d by thee.  
Such warm devotion well my grace may claim,  
And thy reward shall be immortal fame.  
But from its fetters to release the mind,  
In the dark caves of Bigotry confin’d,  
And pierce with Reason’s beam the solid gloom,  
Comports not yet with Heav’n’s unchanging doom.” P. 4.

The goddess however consoles him with the promise of her future reign. Alfred then inquires who the beings are that accompany her; and begs her to divulge the whole history of the race. This history must be given, to explain the machinery of the poem.

“ Know then these forms of unsubstantial frame,  
 Light as Arachne's web, and swift as flame,  
 That wave thro' heav'n's high vault their pictur'd wings,  
 Are airy images, and shades of things.  
 For nought on this terrestrial ball appears,  
 But boasts its conscious semblance in the spheres.  
 The gross material part to earth is chain'd,  
 While the free spirit revels unrestrain'd.  
 This truth to thee so wonderful and new  
 The Pagan ages indistinctly knew.  
 Greece, and Ausonia taught by Greece, assign'd  
 To each corporeal form a ruling mind.  
 O'er the steep mountain sprightly Oriads stray'd,  
 And Dryads tripp'd beneath the oak's broad shade.  
 The smallest riv'let flow'd not, but a nymph  
 Slept on its verge, or wanton'd in its lymph.  
 Tritons were crowded thick in Ocean's caves,  
 And blue-ey'd Nereids rock'd upon his waves.  
 Jove and his consort melted in the show'r,  
 And Flora streak'd with tend'rest tints the flow'r.  
 Rough Eurys roll'd the tempest down the dale,  
 And Auras flutter'd in the gentler gale:  
 Loose flew their purple veils, in arching pride,  
 While Zephyrs, sick with love, around them sigh'd.  
 Men deem'd that o'er the valley, mountain, wood,  
 Light breeze or tempest, gurgling rill or flood,  
 Whate'er the world below the moon contains,  
 True to his charge a kindred being reigns.

“ Though Heav'n to days of old no more allow'd  
 Than just to see confus'dly through a cloud,  
 In the vast regions of unbounded space,  
 Beyond the broad Atlantic, dwell a race,  
 Rambling through wilds and deserts yet unknown,  
 On whom the truth with purer ray has shone.  
 The King of Nature, other light deny'd,  
 With this sole light has ev'ry want supply'd.  
 They mitigate the sharpest pangs of grief,  
 And soothe their labours with a firm belief,  
 That all the various objects earth can show,  
 The ambient air above, or deep below,  
 All things produc'd by Nature or by Art,  
 Soon as the texture of the mortal part  
 Is rent by dire mischance, or worn by time,  
 Transmit their shadows to an happier clime;



The land of souls, where man again shall view  
Bird, beast, and plant; whate'er on earth he knew,  
Whate'er has ceas'd to breathe, whate'er decay'd,  
E'en the rude bow and shaft his hands have made.

“ Should I their pow'rs endeavour to unfold,  
The sun would set, and half remain untold:  
They roam the whole creation, and with ease,  
As Fancy prompts, assume what bulk they please.  
Hast thou not seen, at summer's ev'ning hour,  
When darkness throws her mantle o'er thy bow'r,  
An heedless moth his mealy wings extend,  
And round the taper rashly wheeling bend?  
Dazzled as from the flame he now retires,  
And now advancing winds more narrow gyres,  
A trembling speck upon the pannel falls,  
Or a broad image dances on the walls;  
So these light flexile children of the skies,  
As suits them best, contract or stretch their size.

“ Sometimes, to warn proud cities of their fate,  
Their shapes to bulk enormous they dilate,  
Spread o'er the heav'ns, and, in divided crowds,  
Paint the dire shock of armies on the clouds,  
Where airy knights the mortal fray provoke,  
In horrid circles mingling stroke with stroke,  
Steeds rush through broken ranks, and chariots roll  
Their wheels of fire along the glowing pole,  
Till the whole galaxy, so white before,  
Is heap'd with dead, and stain'd with purple gore.

“ Oft, when their forms to small dimensions shrink,  
The swain beholds them near a fountain's brink,  
As wilder'd in the wood's perplexing maze,  
Far from the cheerful haunt of man he strays;  
While weary Nature sleeps, and, o'er the plains,  
The dread solemnity of silence reigns.  
Dim is his view; for though the orb of night  
Sheds o'er the yellow groves unclouded light,  
And much he longs to gain a glimpse more clear,  
His hesitating steps are check'd by fear;  
So home he hies, and tells that he has seen  
A band of fairies dancing on the green.” P. 11.

To some of these symbolical beings an odd employment is assigned.

“ Some, as my vot'ries o'er the volume bend,  
Their silent progress down the page attend,  
And with soft touch that just the paper heaves,  
Give to the hand the gently parting leaves.” P. 16.

These ridiculous lines are accompanied by a print.

Alfred's next inquiry is, when ‘the auspicious morning of the

mental day' will dawn?—From the answer, it appears that Genius is a salamander—unless, indeed, his robes be of asbestos.

“ In the spheres,  
 Its massy walls a gorgeous palace rears,  
 Where Genius, from the earliest birth of Time,  
 Thron'd upon fire has reign'd in state sublime.  
 O'er the huge pile a dome of ample size  
 Swells proudly to the summit of the skies.  
 Within the dome resides the God, and pours  
 Large inspiration through two neighbouring tow'rs,  
 Whence in profuse redundancy it falls  
 On the fair Sylphs assembled round the walls.  
 The breath of prophecy was thus convey'd,  
 In Delphic temples, to the Pythian maid.  
 My task is but to name the scene requir'd,  
 And straight the Sylphs with duteous ardour fir'd,  
 To form a numerous host together flock,  
 And pinion within pinion closely lock,  
 A tissue weaving where in one design  
 Myriads of beauteous images combine.  
 The figures fluctuate as the sea unfix'd,  
 Till, from the whole harmoniously commix'd,  
 Some action, or event beneath the spheres,  
 Sketch'd in its native shape and hue appears.  
 Perhaps a bard, or highly favour'd sage,  
 Once in the circling period of an age,  
 Has entrance gain'd, and from the roof descried  
 Things past or future stretch'd in prospect wide.  
 Tiresias there and Thamyras of old  
 Grew prescient, and the will of Fate foretold.  
 The Samian on the lofty tow'rs was taught  
 The love of privacy and silent thought.  
 The generous soul Zamolxis there imbib'd,  
 Who to a savage nation laws prescrib'd.  
 Thence Socrates with rapture bent his eye,  
 And learn'd for Virtue's sake to live and die.  
 Confucius there, and there Aurelius stood,  
 The world's great sovereign, yet less great than good.  
 There with the strength of heav'nly sight endued  
 Unutterable wonders Orpheus view'd,  
 Whose song describes how earth, a formless heap,  
 First rose emerging from the gloomy deep.  
 There mighty Homer, there the Mantuan swain,  
 While inspiration throbb'd in ev'ry vein,  
 Felt the quick growth of vig'rous epic wings,  
 And drank a purer lymph than Phocian springs.  
 Ev'n now from heaven I bear this golden key,  
 With charge to ope the mystic gates to thee,  
 Obedient to the summons then prepare  
 To pass the gulph of interposing air.



The God will wings upon thy flight bestow;  
And I the nearest paths of ether show." P. 19.

Book II.—Away they march—Alfred swimming through the air, he knows not how, and so rapidly, that the skill of Time cannot count the motion. The king is astonished; he takes a bird's-eye view of the world, and leaves the sun behind him: they make to the pole, and reach a palace on the utmost confines of the skies, that stands upon a crystal base, and commands the whole compass of the *universe*. The structure was extraordinary. Every stone was hewn from the *solid* ether, and the dome—

'Heav'd its rotunda to the *end of space*!' P. 27.

But the dome does not appear to have been well proportioned:

'So wide the space, an army's rapid march  
In thrice three years would hardly cross the arch;  
And Time would tire, however swift his flight,  
Long ere he reach'd th' immeasurable height.' P. 29.

The king was surprised. It was enough to surprise him; for in the middle hung a ball of fire like the sun; and Genius was sitting upon it, without any apparent inconvenience. The Divinity tells him to go with Science, and see all that heaven allows to be seen.

" ————— Be hers the task  
To solve whatever may solution ask;  
To pour discernment exquisitely fine  
Along thy nerves of vision shall be mine." P. 32.

The king looks about him. Near Genius are four guardian spirits—Memory, Judgement, Taste, and Fancy. There are seven thrones aloft in the dome. On one sits Logic, weighing syllogisms; from another Rhetoric scatters flowers over the palace. They turn to the northern tower of Speculation, and advance to the top. Alfred looks over the battlements. A noble prospect—for he is *up in the end of space*! What a situation for a philosopher! and what stores of knowledge might he not have heaped up for all future generations!—a specimen of the stones of solid ether! a bag full of the atmosphere at the end of space. If he could not bring these away with him, at least he might have improved our celestial globe; and by taking an observation, he might have ascertained the distance from Greenwich Observatory to the end of space, to the incalculable benefit of our present metaphysicians. There was yet a more tempting object for curiosity—to have looked behind him, beyond space—where there was—no, not even nothing. From this perhaps he was deterred, by remembering the story of Lot's

wife; but there was no text against looking before him, up or down, to the right or to the left;—and Science could doubtless have accommodated him with a Herschel's telescope, or a Hadley's quadrant. That Alfred should have made no minutes on his journey, we can excuse, much as we wish that he had numbered the mile-stones: the mode of traveling was what he had not been used to; and being taken by surprise, it is not improbable that he might have left his pocket-book behind him. But when he was standing in this situation, where no one had ever stood before him, it is really inexcusable that he should have employed himself in looking at a puppet-show. A puppet-show! Yes, gentle reader—a puppet-show—a skiagraphema—a phantasmagoric representation of the history of the world, acted by Sylphs instead of fantoccini, and performed at the end of space, instead of the more convenient theatre at the Lyceum.

Book III.—The invasion of William the Conqueror is the first scene, and the battle of Hastings. Then the Crusades follow;—and in the next book we have the invention of gunpowder and of printing—Roger Bacon, Galileo, prince Henry, Columbus, and Vasco de Gama. The goddess then dismisses half her Sylphs; the process of her plan now requiring that the great agents of civilisation should appear before Alfred one by one. The reformers make their appearance, Erasmus, Leo X. Michael Angelo, Raphael, and the painters. Next come the poets—Dante first.

“ And the sweet minstrel who prolongs the lay  
From early morning to the close of day,  
In dark embow’ring shades condemn’d to prove,  
Year after year, the pangs of hopeless love:  
Observe him there, from all the world apart,  
Pale with the anguish of a bleeding heart.”

‘ He rais’d his eyes, and saw a silvan scene,  
Where, winding through a vale of freshest green,  
A river sparkled. Smoothly now it flow’d,  
And in its breast th’ inverted landscape show’d;  
Dash’d into vapour now, with violent shock,  
The shiver’d crystal fell from rock to rock.  
On each steep bank arose an ancient wood,  
And vaulted with encount’ring boughs the flood.  
Meanwhile a youth beneath the chequer’d shade  
Forlorn and pensive on the turf was laid.  
A lute, that when he stood his arm could reach,  
Hung on the branch of an umbrageous beech;  
And rustling through the strings, at times, the blast  
Swept melancholy music as it past.  
Dim was the radiance of his hollow eye,  
And oft his bursting bosom heav’d the sigh.



The tear was on his cheek ; his scattered hair  
And gestures spoke solicitude and care.  
Starting at length, upon his feet he sprung,  
The name of Laura trembling on his tongue,  
From the tall beech the shell of rapture drew,  
And o'er the strings his flying fingers threw,  
Swell'd in according notes the vocal strain,  
And strove with harmony to soothe his pain.  
'Twas Nature's melting voice, attun'd by art,  
And each sweet cadence sunk into the heart.  
The feather'd warblers, silent on the sprays,  
Clapp'd their exulting wings in sign of praise.  
No leaf was stirr'd, for Zephyr ceas'd to breathe,  
And the stream hush'd its wonted roar beneath.  
Drawn by the force of all-subduing sound  
A thousand little loves collected round,  
Wav'd moony fans, and wheeling o'er his head,  
Ambrosial fragrance from their plumage shed.  
Won by th' effusions of a kindred mind  
Tibullus' shade, on clouds of myrrh reclin'd,  
Came down to listen, on the poet cast  
A lib'ral smile, and own'd himself surpass'd.

‘ Then thus the Pow'r her narrative pursues :  
“ Prince ! thou hast heard the strains of Petrarch's muse.  
A muse with feeling and soft passion fraught,  
By whose just taste the nations first are taught  
Melodious numbers. Streaming smooth and clear,  
They harmonise and form the public ear.  
Wan and decay'd with slow consuming fires,  
The bard, Vaclusa ! to thy vale retires,  
Where circling hills advance their summits high,  
Contracting into narrow space the sky ;  
While on the ridge o'ergrown with moss, and rude  
With broken rocks, in awful solitude,  
Great Nature dimly seen through woody shade,  
Sits listening to the wind and hoarse cascade,  
And breathes on ev'ry side a deep repose,  
Congenial to the temper of his woes.  
There the sad poet, wandering all day long,  
Wakes the lone echo with his plaintive song ;  
Laura his theme, and to remotest time  
Proves the resistless power of love and rhyme.” P. 117.

After Ariosto and Tasso, our English poets pass in review. Shakspeare is sitting upon an adamantine throne on the top of a mountain of steel. Milton is walking at the foot of Sion by Siloe's rill : Urania descends, and carries him away in her chariot of urim. The musicians follow—Scarlatti, Corelli, Purcel ;—and Alfred is favoured with a second-sight view of the Commemoration of Handel in Westminster-abbey, as it was to be in the days of George III.

Book VII.—Science now summons the Sylphs, whom she had dismissed, to relieve guard.—Copernicus appears, Tycho Brahe, Kepler, Galileo, Aristotle, and Thomas Aquinas. Bacon introduces another train—Descartes, Boyle, Newton. The following character we imagined had been Hartley.

‘ A sire, in thought profound, came slowly forth,  
With modest mien, unconscious of his worth.  
From his dark eyes, that strongest sense bespoke,  
The glance of proud presumption never broke :  
They shone at once expressive and serene,  
Bland with vivacity, with *meekness keen*.  
An unsubstantial female near him stood,  
Void as the moon-beams wav’ring on the flood ;  
Or the faint shadows that in autumn pass,  
Driv’n by the wind along th’ inclining grass.  
Her airy arm she lifted, and display’d  
A human head of lucid crystal made,  
Whose clear transparency, in prospect plain,  
Gave the quick shifting pictures of the brain.  
The senior in his hand the wonder took,  
And bending o’er it with an earnest look,  
Saw what the world so long in vain had sought,  
The process and œconomy of thought.

‘ The Pow’r on Alfred’s mute attention smil’d,  
Then thus with voice as whisp’ring Zephyrs mild,

“ See Locke in yonder sage of modest air,  
And Metaphysic see in yonder fair,  
Whose form half viewless immaterial seems  
As the light fleeting images of dreams.  
The talisman, that now his hands uplift,  
And eyes with care examine, is her gift.  
He there of intellect surveys the seat,  
Vacant at first as is th’ unspotted sheet,  
Till through the doors of sense, the shapes of things  
Glide to the brain, on various colour’d wings.  
Through five broad portals he beholds them dart,  
While busy Memory takes the greater part,  
And hides them deep within her private cell,  
Where the mixt notions unregarded dwell,  
Till recollection calls them forth to-day,  
Rang’d by the judging pow’r in long array.  
He sees, with nicely scrutinising eye,  
Where the young passions yet in embryo lie,  
Children of pleasure and of pain. He sees  
How rais’d from doubt by regular degrees  
With step still more assur’d, assent proceeds  
To firm conviction ; and exulting reads  
In characters by Truth’s own touch design’d,  
Clear as the light, the history of the mind.”



The moralists next appear; the professors of anatomy and medicine; and, last, the royal patrons of the sciences.

Book VIII.

‘ She ended, and the vision from the view  
Dissolving, swift as shooting stars upflew  
The scatter’d host of Sylphs. Around, above,  
In circling morris, through the skies they move,  
While dipp’d in colours of empyrean day  
Their agile wings with quick vibration play.  
Though in her wildest frolic heedless Chance  
Appear’d to guide the motions of the dance,  
Wheel within wheel revolv’d, the mixing scene  
Was regulated like a vast machine  
Driv’n by unnumber’d springs, where part to part  
Respondent turns, a monument of art.  
The glories from their plumes effus’d surpass  
Those Niagara boasts, where in one mass  
Full half the torrents of the western world  
Down the rough steep with noise of thunder hurl’d,  
And dash’d to shivers on the rocks below,  
High as the heav’n’s a vapoury column throw,  
On whose hoar mist the sun with fronting beam  
Gives ev’ry hue of varied light to stream.  
The solitary Indian traveling far  
For the fell purpose of incursive war,  
Pleas’d with the splendors of the sevenfold arch,  
Though bent on speed, suspends his hasty march,  
And for a moment’s space recov’ring breath,  
Forgets the savage wish of blood and death.

‘ Then to the Sylphs the queen. “ Another hour,  
Ye Spirits! prove the wonders of your pow’r:  
And let the legions, whose exhausted might  
Claim’d a short respite, measure back their flight,  
Ev’n from creation’s utmost verge I call  
Each wandering Sylph. My plan has need of all.”

‘ Scarce had she ceas’d before in balance even,  
From ev’ry quarter of surrounding heav’n,  
Buoy’d on the wind th’ aërial army sails,  
Rang’d in long squadrons like an host of quails,  
That quitting Europe ev’ry autumn hide  
Beneath their speckled wings the Libyan tide.  
The sailor from the shrouds, at break of morn,  
Beholds the feathery nations southward borne.  
One pinion gently agitated waves,  
And one the face of ocean smoothly shaves;  
Till victors of the wide extended main,  
They light in clouds on Afric’s sandy plain.

‘ Soon as the swarms, with duteous zeal inflam’d,  
Had met, and one immense assembly fram’d,

No breathing whisper heard, no motion seen,  
 They hung in rings conglobing round the queen,  
 Who beaming rays as those of Cynthia clear  
 Stood in the centre of the living sphere.' P. 177.

Switzerland is represented, and its guardian power Liberty,  
 the elder sister of Science.

" But, prince, the scenes before thine eyes decay,  
 And a new vision rises into day."

' She spoke, and when the hero look'd again,  
 He saw a wide extent of marshy plain.  
 Cheerless and desolate the prospect seem'd :  
 The hern, the corm'rant, and the sea-maw scream'd  
 In many an airy circle overhead ;  
 Below a wilderness of reeds was spread,  
 Thick matted sedge, and lakes of depth profound,  
 In which the bittern with an hollow sound  
 Ingulph'd his bill. Amid the dismal waste,  
 The villages at lonely distance plac'd  
 Show'd their brown walls compos'd of weeds and mud,  
 While thinly scatter'd on the sable flood  
 A few rude boors, in skiffs uncouthly made,  
 Plied with repining look the fisher's trade.  
 Effect of long protracted toil and want,  
 Shrunk were their frames, their aspects pale and gaunt.  
 In drowsy putrid sloth the waters slept,  
 And the dull sky with vapoury moisture wept ;  
 While Ague veil'd in shadows black and damp  
 Stalk'd grimly past, and shook the quaking swamp.  
 But soon convey'd through heav'n on active wing,  
 Light as the gossamer, and blithe as spring,  
 The sacred form of Freedom bless'd the view,  
 And the bleak waste a scene of beauty grew.  
 Along the main enormous rampires swell,  
 And the mad fury of the waves repel.  
 Through all the region stately mills ascend,  
 And high in air their woven arms extend,  
 That whirl'd in rapid circles by the breeze  
 Discharg'd the waters. Border'd with fair trees  
 Drains and canals are stretch'd in various lines ;  
 The white sail gliding through the foliage shines.  
 Between them herds in rich inclosures graz'd,  
 And splendid cities on their banks are rais'd,  
 Where all, so lately solitary fen,  
 Swarms populous, the throng'd resort of men.  
 Through the soft earth unnumber'd piles are driv'n,  
 On which the palace lifts its roof to heav'n.  
 A mid-day sun with golden lustre fires  
 The vanes that gaily wave upon the spires :  
 The tapering spire, the arsenal, and the hall  
 On the smooth flood in bright reflection fall.



Amusive scene ! The structures downward rise  
 With turrets aiming at the nether skies ;  
 And, oft as Eurys or the South awakes,  
 Confus'dly waver on the ruffled lakes.  
 Wharfs flank the streams with mounds of massy stone,  
 That loaded with the spoils of commerce groan.  
 Of strength Herculean engines on them stand,  
 O'erlook the ship, and heave its stores to land.  
 Close to each wharf is moor'd a num'rous fleet,  
 And busy arts resound in ev'ry street.  
 The roaring forges roll a smoky cloud,  
 The ponderous hammer echoes thick and loud,  
 Saws harshly grating sever blocks of oak,  
 The shipwright's axe redoubles stroke on stroke ;  
 While foreign wealth, in heaps profusely hurl'd,  
 Bespeaks the grand emporium of the world.' P. 184.

Alfred next beholds England, and the flight of James. It is in the machinery that this poem is chiefly ridiculous ;—there are many proofs of genius in the poet ; and his versification is often strong and varied. Our English martyrs of liberty are celebrated in manly lines ; and the present prosperity of the island pictured as follows.

“ The praise of all the wonders now in view  
 To Liberty and me alone is due.  
 The variegated scene the country yields,  
 The mountains white with flocks, the cultur'd fields,  
 The roads and aqueducts, the temples, tow'rs,  
 And navies bounding o'er the deep are ours.  
 My sister breathes the spirit, I suggest  
 Th' immortal plan, and Britons act the rest ;  
 For Britons long the noblest feats shall claim,  
 Long highest mount the precipice of Fame.  
 But know, O king ! the fortunes of a land  
 Can only on unshaken virtue stand ;  
 Wrench that majestic column from the wall,  
 And the pile totters nodding to its fall.  
 At length one general avaricious lust  
 Shall with a lep'rous scurf the soul incrust ;  
 And dire Corruption feeble at her birth,  
 But soon a giant shadowing half of earth,  
 Shall with her hundred arms the selfish race  
 Crush, and destroy them in her foul embrace.  
 Senates shall for a paltry base reward  
 Betray the people they have sworn to guard ;  
 And priests, a venal hypocritic tribe,  
 Ev'n at the altar, snatch the glittering bribe,  
 And, as they bow to God with specious air,  
 Address by stealth to Mammon ev'ry prayer.  
 But short Corruption's reign. Indulgent Fate,  
 From the fell dæmon soon relieves the state.

Though hazy mist and gloom the prospect shroud,  
 I see stupendous changes through the cloud,  
 Rais'd on the base of freedom, equal laws,  
 Zeal burning solely in the public cause,  
 And pure unsullied faith ; but Heav'n denies  
 The glorious blazon to a mortal's eyes.

" So, prince ! from our exalted station here  
 I now restore thee to thy native sphere."

' Then, her white hand presented to the king,  
 Down the slope stairs, in many a spiral ring,  
 They sink with sliding motion. Soon the floor  
 Receives them, and they pass the turret's door.  
 As through the hall immeasurably wide  
 They softly as the mists of ev'ning glide,  
 Thron'd on his globe of glowing flame the God  
 Gave sign of favour with a gracious nod ;  
 The temple shook, redoubling thunder roll'd,  
 And the vast gates spontaneously unfold.  
 Through these they bend their speedy march, nor stay  
 On the smooth steps, but wind their easy way  
 Prone through the liquid ether. Swift their flight,  
 Yet long ; so boundless were the fields of light.  
 Suns, as they urge the rapid journey, turn  
 To glimm'ring stars, and stars enlarging burn  
 Broad as the lamps of day. At length a small,  
 Though shining cirelet, this terrestrial ball,  
 On Alfred's eyes a few loose sparkles shed,  
 But soon the orb in larger compass spread  
 Gave land and ocean, hill and plain to view ;  
 Near and more near the flying travelers drew.  
 Then gently as the wavering flakes of snows  
 Dropp'd on the spot from which at first they rose.' P. 201.

The goddess here taking the wreath from her arms, crowns  
 Alfred, and then ascends to heaven.

There are beautiful passages in this poem ; but they are as  
 clumsily connected as the scenes in a pantomime. Where Al-  
 fred is introduced, he should be the actor, not the spectator.  
 The character is too great to be thus trifled with. While,  
 however, we altogether condemn the plan of the poem, it is  
 just to allow the author praise for the merit of the exe-  
 cution.



ART. V.—*Discourses on the Scriptural Doctrines of Atonement and Sacrifice: with additional Remarks on the principal Arguments advanced, and the Mode of reasoning employed, by the Opponents of those Doctrines, as held by the established Church: and an Appendix, containing some Strictures on Mr. Belsham's Review of Mr. Wilberforce's Treatise. By the Rev. William Magee, D.D. &c. 8vo. 9s. Boards. Cadell and Davies. 1801.*

THE doctrine of the atonement has been made a stumbling-block to some sects of Christians, from the æra of the Reformation, by the retention of the language used in the church of Rome on the sacrifice, as it is called, of the mass; and to unbelievers it becomes a sufficient ground for the rejection of the whole of Christianity. On these accounts, a full explanation and vindication of the doctrine maintained by the church of England come with singular propriety from an academic who is highly distinguished in one of the sister universities of the united empire; yet we cannot but remark, with astonishment, that he seems to be but little acquainted with the state of Unitarianism in the southern part of this island, and particularly with the doctrines maintained by many of our academics in the university of Cambridge. His account of Unitarianism, or, as it is most presumptuously called, rational Christianity, he takes almost exclusively from Mr. Belsham, and regards this gentleman, and his friend Dr. Priestley, as the heads, if not the founders, of the sect. In this, however, there is much want of information; and it is an error into which numbers, owing to the celebrity of Dr. Priestley's name, and the circumstances of his life, are perpetually falling. Unitarians may properly, perhaps, be divided into two classes—those who were born and educated in the church, and those who have received their education among the dissenters. Of the latter, a very great portion, we believe, look principally to the writings of Dr. Priestley; but it is rather singular, that, among the former, these writings are very little studied, and seldom if ever appealed to as an authority. The remote heads of the former class are sir Isaac Newton and Mr. Locke; the latter of whom has had few followers in the university of which he was a member, and the college from which he was expelled. In Cambridge, the sect boasts of several disciples; but it has slowly excited notice; and towards the latter end of the last century alone can it appeal for any great degree of celebrity. Jackson, and Hartley, and Jortin, and Sykes, in various ways promoted the cause; but as the ancient philosophy was divided into classes diverging from the tenets of some principal teacher, so, in the university of Cambridge, a new school may be said to have been instituted under the auspices of Law, bishop of Carlisle. His disciples were Paley,

and Law, his son, joint tutors of Christ college; Jebb; Hughes of Queen's; Watson, now bishop of Llandaff; Tyrwhitt of Jesus; and others of about the same standing, who have been followed by several in the ensuing academical generation, as it may be called; some of whom have quitted the church, or, remaining in it, refuse the preferment to which they would have succeeded if their scruples could have been removed. The doctrine of the atonement maintained in this school is very different from that asserted by Dr. Priestley and Mr. Belsham: and several of the Cambridge academics have seceded from the Unitarian Society established in London, on account of the manner in which this doctrine is there explained, and the ascription of simply a prophetic character to our Saviour. To the historian of these opinions we recommend a sedulous perusal of the writings of bishop Law, the father; and particularly a comparison of the different editions of his works; whence may be traced, in a very curious and remarkable manner, the changes in his opinion concerning the pre-existence of Christ: and, in perusing the writings of this school, it should be carefully noted whether the authors still remain in or have seceded from the church; while the judgement might be advantageously exercised on the declarations of the one class, and the silence of the other, as to several particular doctrines.

Had these distinctions been known to the learned author of the Discourses before us, we cannot avoid thinking that he would have rendered them more instructive and important. The question, with respect to mere deists and others who disbelieve revelation altogether, is of little consequence; for if all their difficulties relative to the atonement were removed, they would not be a whit nearer the profession of Christianity. The question belongs purely to those who believe in the Scriptures of the Old and New Testament, while all that the mere light of nature suggests on such a subject may be omitted, in the instance before us, as superfluous. The fall of man must be first allowed, after which the part Christ took in his recovery is to be discussed. That Jesus Christ was a prophet, that he rose from the dead, and that every man shall be raised from the dead hereafter, are doctrines admitted by all Christians. But while one sect of Christians is contented with these doctrines of universal accordance, others, with great reason, and with true emotions of gratitude, look up to our Saviour as not only a teacher of such doctrines, but a necessary instrument of our happiness in the future life. Here we applaud highly our preacher's remark on 'the objection to the doctrine of atonement, as founded on the divine implacability;' on which he very properly observes, that 'the sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have made God placable, but merely viewed as the



means appointed by divine wisdom by which to bestow forgiveness.' Here in effect the whole doctrine rests on this; and to us there seems nothing in it which may not be made level to the comprehension of every Christian. That Adam sinned, is a fact universally allowed: by the will of God the effects of that sin have fallen upon his issue. Christ obeyed even to the death of the cross by the will of God;—the effect of which obedience is blessing to all mankind.

‘But still it is urged, “in what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by the appeasing a Being, who otherwise would not have forgiven us?”—to this the answer of the Christian is, “I know not, nor does it concern me to know, in what manner the sacrifice of Christ is connected with the forgiveness of sins—it is enough, that this is declared by God to be the medium, through which my salvation is effected—I pretend not to dive into the counsels of the Almighty—I submit to his wisdom—and I will not reject his grace, because his mode of vouchsafing it is not within my comprehension”——but now let us try the doctrine of pure intercession by this same objection—it has been asked, how can the sufferings of one Being be conceived to have any connexion with the forgiveness of another—let us likewise inquire how the meritorious obedience of one Being can be conceived to have any connexion with the pardon of the transgressions of another—or whether the prayer of a righteous Being, in behalf of a wicked person, can be imagined to have more weight in obtaining forgiveness for the transgressor, than the same supplication, seconded by the offering up of life itself, to procure that forgiveness?—the fact is, the want of discoverable connexion has nothing to do with either—neither the sacrifice, nor the intercession, have [*has*], as far as we can comprehend, any efficacy whatever—all that we know, or can know of the one, or of the other, is, that it has been appointed as the means by which God has determined to act with respect to man—so that to object to one, because the mode of operation is unknown, is not only giving up the other, but the very notion of a mediator—and if followed on, cannot fail to lead to pure deism, and perhaps may not stop even there.’ 1. 27.

On the declaration that our Saviour is the mean ordained by God for our future felicity, who hence becomes the head of the new creation, some difficulties occur in consequence of the use of the terms *sacrifice*, *atonement*, and *propitiation*—difficulties which arise perhaps from translating too literally every part of a figure. We say, in a figure common to every one, that a man sacrifices himself for his country: so did Christ for the good of mankind. The sacrifice is not supposed to require an altar or a priest; nor was there either in the death of Christ: yet, as similar effects flowed from the death of our Saviour as from the death of the lamb in the temple, he may, with propriety, be called the lamb, the sacrifice, the propitiation for our sins. That

these terms may be used, our author proves, with great force of reasoning, in his first discourse, which he concludes in the following manner.

‘ If now upon the whole it has appeared that natural reason is unable to evince the efficacy of repentance—if it has appeared that, for the purpose of forgiveness, the idea of a mediatorial scheme is perfectly consistent with our ordinary notions—if it has appeared that revelation has most unequivocally pronounced, that through the mediation of Jesus Christ, the Son of God, our redemption has been effected—if it has appeared that Christ is declared to have effected that redemption by the sacrifice of himself for the sins of mankind—if it has appeared that in the Scripture meaning of sacrifice for sin is included atonement for transgression—and if it has appeared that the expression has been applied to Christ, in the plain and literal sense of the word, as the propitiation of an offended God—I trust we are sufficiently fortified against the deist, who denies the divine mission; against the Socinian, who denies the redeeming mediation; and against the modern rationalizing Arian, who denies the expiatory sacrifice of Christ—in short, against all who would deprive us of any part of the precious benefits which on this day our Saviour died to procure for us—against all who would rob us of that humble feeling of our own insufficiency, which alone can give us an ardent and animating faith in the death and merits of our blessed Redeemer.’  
P. 43.

In the second discourse, the nature of the Jewish and other sacrifices is examined. Of these, that of Abel—and indeed the whole principle of sacrificing—is supposed to refer to the great sacrifice, that of Christ himself. The nicety of discrimination here adopted may seem unnecessary; and particularly so, since the instance of sacrifice selected by our author as peculiarly adapted to throw light upon that of our Saviour seems by no means adequate to the purpose.

‘ Of the several sacrifices under the law, that one which seems most exactly to illustrate the sacrifice of Christ, and which is expressly compared with it by the writer to the Hebrews, is that which was offered for the whole assembly on the solemn anniversary of expiation—the circumstances of this ceremony, whereby atonement was to be made for the sins of the whole Jewish people, seem so strikingly significant that they deserve a particular detail.—On the day appointed for this general expiation, the priest is commanded to offer a bullock and a goat as sin-offerings, the one for himself, and the other for the people—and having sprinkled the blood of these in due form before the mercy-seat, to lead forth a second goat, denominated the scape-goat; and after laying both his hands upon the head of the scape-goat, and confessing over him all the iniquities of the people, to put them upon the head of the goat, and to send the animal, thus bearing the sins of the people, away into the wilderness—thus expressing by an action, which cannot be misunderstood, that the atonement, which it is directly affirmed was to be effected

by the sacrifice of the sin-offering, consisted in removing from the people their iniquities by this symbolical translation to the animal—for it is to be remarked, that the ceremony of the scape-goat is not a distinct one—it is a continuation of the process, and is evidently the concluding part, and symbolical consummation of the sin-offering—so that the transfer of the iniquities of the people upon the head of the scape-goat, and the bearing them away to the wilderness, manifestly imply, that the atonement effected by the sacrifice of the sin-offering consisted in the transfer and consequent removal of those iniquities.—What then are we taught to infer from this ceremony?—that as the atonement under the law, or expiation of the legal transgressions, was represented as a translation of those transgressions, in the act of sacrifice in which the animal was slain, and the people thereby cleansed from their legal impurities, and released from the penalties which had been incurred—so the great atonement for the sins of mankind was to be effected by the sacrifice of Christ, undergoing, for the restoration of men to the favour of God, that death which had been denounced against sin, and which he suffered in like manner as if the sins of men had been actually transferred to him, as those of the congregation had been symbolically transferred to the sin-offering of the people.' p. 67.

That from this instance of the atonement made for the Jewish nation we may be led to the necessity of some mean of atonement for the whole world cannot be doubted; but our author should have recollected, that our Saviour, though often represented under the figure of a lamb without spot, is never exhibited under the character of those animals presented to the high priest on the great day for covering and removing the sins of the people. From this very circumstance we conclude that the law was indeed our schoolmaster, to bring us unto Christ: all its ceremonies, all its images, its sacrifices, its rites, were necessary in the former age of the world; but in their present, in which we behold so great a part of mankind acknowledging the authority of Christ, regarding him as the head of a new creation, convinced of his perfect obedience, and satisfied that the gift of God is eternal life through Jesus Christ our Lord, there is less necessity for being acquainted with every particular relative to Jewish sacrifices: and looking with faith up to him who died on the cross, we may rest satisfied that all which could be accomplished by sacrifices, and much more, has been obtained for mankind by his perfect obedience, his voluntary sufferings and death.

Subjoined to the sermons is a large collection of notes, replete with learning and information. Every subject relative to sacrifices is discussed with great critical acumen; and, although we do not see much difficulty in the general doctrine of the atonement, or the necessity of its being connected with so minute an investigation of the Mosaic law, we cannot but express the satisfaction we feel on its having been the mean of



enabling the author to exhibit with so happy a profusion the treasures of his erudition. The appendix contains some very pointed censures on the system promulgated with great confidence by Mr. Belsham, respecting which he will probably think it incumbent on himself to make a reply, and to remove, if he can, the charge which asserts that it is little better than that of the Parisian theophilanthropes. We have already observed, that our author is wrong in supposing these to be 'the doctrines of that sect who call themselves Unitarians in the sister country:' such are assuredly doctrines which we hope, with our author, will ever 'be confined to a very small number indeed.'

Two excellent indexes close the volume: the one referring to the chief articles contained in it; the other giving a list of the authors quoted, with the date of the editions employed. The work deserves the attention of the higher order of divines; it should be perused also by both classes of Unitarians;—by the one, that they more carefully examine their tenets; by the other, that they may be on their guard against the suspicions under which they labour.

ART. VI.—*Remarks on Local Scenery and Manners in Scotland, during the Years 1799 and 1800.* By John Stoddart, LL.B. 2 Vols. 8vo. 2l. 2s. Boards. Miller. 1801.

WHEN a nation has attained its utmost degree of wealth, power, and civilisation, it speedily begins to decline, by the common destiny of human affairs;—and a similar progress has been often observed in literature and the arts. Addison, and many other classical English writers of the last century, have been often imitated, but perhaps never surpassed, in purity of style and elegance of composition. Every declivity of literature is generally attended with a perversion of what is called taste; whence a combination of heterogeneous ideas and incongruous eccentricities. As the just observation of nature in her various appearances, moral and physical, forms the foundation of good writing and pure taste; so a confidence in rules of art, attempted to be laid down by fashionable judges, may be classed among the causes of deviation from the eternal principles of truth and nature.

In the new school of what is called the picturesque, the works of nature, of the God of Nature, are—it might even be said blasphemously—estimated by the failing standards of a few paintings, which have nevertheless much intrinsic beauty to recommend them: and the preference is generally given to Claude Lorrain, the chief object of this new idolatry. A painter, by combining striking features of landscape, may produce delicious sensations: but it seems infatuation to estimate

by such a scale the grand and living scenes of nature, which inspire emotions of a far more varying and quite a different kind. In the one we chiefly admire the power of art, in imitating a few select objects; while, in the natural landscape, the balmy breeze, the gathering storm, the constant variation of light and shade, the waving or stillness of the trees, the sound of the waters, the rural smells, the singing of the birds, the bleating of the sheep, and, in short, all the variations of animal life, produce sensations far more impressive and sublime than can arise from the exertions of the best painting.

When the study of landscape leads to a just admiration of the works of nature, and tends to increase the pleasure which they convey, the pursuit is highly laudable; but when it tends to lessen and confine the mind, by reducing her infinitely diversified productions to a narrow local standard imposed by man, it may be fairly reprehended; as it would be more rational to open and enlarge the mind by the admiration of the endless diversities displayed in the various regions of the globe. There is not, for instance, the most faint resemblance between the landscapes of Claude, &c. &c. and those grand scenes in Hindustan, the Asiatic islands, America, &c., which impress even the rude beholder with delight and astonishment. The capricious rules of our landscape writers would also be found wholly inapplicable to the new orders of scenery, as they proceed upon a supposed sameness which nature every where disdains: in consequence of which, many of their descriptions will just as well apply to one place as another. Influenced by these and similar considerations, we have never greatly approved the new study of the picturesque; for, being ardent worshippers of sportive nature, we knew that it was not possible to inclose her in any little temples erected by man. In this censure we do not mean to implicate the labours of some ingenious writers who have justly applied the rules of picturesque painting to the laying-out of pleasure-grounds,—for both being equally the production of human skill, it is just that the standard should be similar;—but he who visits the Alps with Claude in his head, might as well stay at home; as his business is not to apply his acquired and artificial ideas, but to imbibe new sensations and recollections,

In every production of human art, pure taste is apt to degenerate into affectation, and fashion into foppery. Of this truth there are many instances in Mr. Gilpin's picturesque productions; and he has been repeatedly reproached by succeeding travelers for violating the facts of nature, by introducing objects which do not occur in the real landscape. This charge in itself sufficiently shows the danger of applying imaginary rules; and we should expect, that if one of these new judges were to represent Mont Blanc, he would create a volcano to increase

the grandeur of the scene. If affected writers happen to have followers, it is to be expected that their extravagancies will be multiplied; and as they easily apply their few rules and little stock of technical phrases, their award must of course be brief and petulant; as a man who sees only one side of a question can easily pronounce what he thinks to be an infallible and irreversible judgement. We were not therefore surprised to find the present imitator of Mr. Gilpin surpassing all his predecessors in foppery of language and manner, and in petulance of decision. But we must confess that we are surprised to find an author with the title of LL. B.—and, from his name probably, a Scotchman, or of Scotch extraction,—so completely ignorant of the most trivial points of the history of the country which he visited. The shallow gravity of the language is also truly ludicrous; and the author uses stilts to increase his dignity, while they only serve to expose his weakness. Quite a stranger to the golden mean of true nobility of mind, he passes from virulent abuse to servile adulation; while the self-importance of this itinerant sometimes amuses by his involuntary resemblance to Don Quixote. In search of windmills and lions, he often attacks innocent persons in his route; and reprobation and laughter have with us succeeded alternately. But when he meets with a duchess, he is, like the Spanish knight, right courteous and gallant.

This work is dedicated to the duchess of Gordon, who has perhaps promised to give Sancho an island wholly picturesque. In the first page we are struck with two errors, of which the former is certainly not of the press, as it is retained throughout the book, viz. the use of *dutchess* instead of *duchess*; and *perdominant* instead of *predominant*. As the author is not fond of the Dutch school, we are surprised at his subserviency to the *Dutchess*; and think that her grace well deserved to be addressed in more smooth and polished language.

‘Tours are the mushroom produce of every summer, and Scotland has had her share: but without wishing to detract from the just merit of my predecessors, and, indeed, abhorring the petty envy, which would pluck a garland from the head, that wears it with applause, I may presume to say, that as my notions and feelings at setting out were peculiar, and as the occurrences of my way were modified by them, it is probable that the sketch of my recollections will also have its peculiar character. Within the limits of idleness and observation, there is surely much to be gleaned, which may serve as palatable and nutritious food for the mind; at least, as no unwholesome substitute for the clear intellect, and powerful feeling of our forgotten writers.’ Vol. i. p. viii.

From this little specimen the reader may easily judge of the petulance and obscure affectation of sense to be met with in the present production; nor is it matter of surprise to find such an



author using the utmost virulence himself in blaming what he terms the virulence of other writers, and, in a production which should have been of the most placid kind, dictating with presumption upon subjects to which he is a complete stranger; while with consummate ignorance he affects to call every degree of learning, pedantry.

Many tedious pages are employed in the passage to Scotland by sea, and in trivial remarks on Edinburgh. It is evident our author supposes that any man who can travel can write a book of travels, and that no previous acquirements are necessary. The first plate, that of Edinburgh Castle, affords no proof of taste, being taken from the meanest and most confined point of view: and, in the next, the flat uniform barracks are selected as the main object! The other prints, by the by, are equally unpleasing; in all which the water generally bears a perfect resemblance of sand. The best is that of a quarry near Gilmerton, in excavating which our tourist might have been more usefully employed. At Edinburgh, and indeed every where, the author is full of thanks and flattery for the commonest civilities; but the reader immediately perceives that the offering is not paid to gratitude, but to vanity. He is however in a violent rage against the musical bells of Edinburgh, which generally impress strangers with more amiable sensations. He affects considerable skill in the Erse, which perhaps he studied at Oxford. In English he is so little conversant, as to imagine that the word *gate*, really used in its present acceptation, as Highgate, where the bishop of London erected a toll-gate, corresponds with the Scotch *gate* implying a road or path. Arthur's Seat near Edinburgh, generally esteemed a grand and pleasing object, is by our author called a lumpish hill, as it does not correspond with his picturesque caprices. We are told (p. 81) that Salisbury Craigs, and the Calton and Castle Hills, are partly porphyry and partly basalt. In Dr. Townson's Tracts the author might have found that the chief substances are wacken and whin, with some sand-stone and jasper.

After mentioning the iron manufactory at Cramond, he thus proceeds.

‘ Places of this kind frequently afford very important lessons to the painter, by their general gloom, and heaviness, contrasted with the blaze of fires, the volumes of smoke, the intricate machinery, and the busy workmen. The late Mr. Wright, of Derby, has portrayed some striking effects of this kind; but, in general, they were only the most glaring and violent. I remember accompanying Mr. Nasmyth to a similar scene, the iron foundery, on the Leith Walk, near Edinburgh, where we observed a great harmony and softness of light, united with a very powerful depth of shade. An immense cauldron, which had been recently cast, was raised, by the aid of tackling, in the centre of the building, and the men em-

ployed about it were enlightened by the red gleams of the furnaces ; in different recesses were figures partially illumined, and partially lost in obscurity ; whilst the upper part of the building, being open, admitted a bright golden ray of the setting sun, which mingled, and gradually died away in the gloom below. This, however, was vastly inferior to a scene described by Mr. Nasmyth, in which Art seemed almost to have rivalled the mighty operations of Nature, in her combination of the grand and splendid with the terrible and sublime. In the centre of an immense apartment, belonging to the Carron works, a bank of sand was raised, on which several ladies and gentlemen stood, while the streams of molten iron, from three different furnaces, were poured all at once into as many moulds, flashing over the whole building the glare of their flames. Nor was this operation unattended with danger ; a single drop of water, thrown by any accident amongst the fluid ore, would have produced, by the rarefaction of the air, a most fatal explosion ; and the very possibility of such a circumstance must have inconceivably heightened the sublimity of the scene.' Vol. i. p. 112.

We must confess that this scene would not have impressed us with ideas of sublimity, but rather with a sensation wholly painful—great anxiety for the safety of the parties. We do not remember (p. 129) any cave at Hawthorn Den which is called by any other traveler the Cypress Grove. Drummond is said to have composed his prose work entitled *A Cypress Grove* in one of these caves, whence the confusion may arise. Our author, though a disciple of Mr. Gilpin, points out some gross mistakes of that reverend traveler ; such as a false delineation of the bridge at Edinburgh : and in p. 251 we are told the reverend artist has applied all the characters of Glen Kinglas to Glen Croe, thus reversing the accounts of both. The rest of this first volume contains trivial remarks on the most trivial objects of every tourist in Scotland. To swell his own consequence, the author dwells largely on the risk of a visit to Staffa ; while, in the opinion of others, it is a most safe and easy expedition.—In this, as well as in the second volume, there are several passages which indicate the writer's firm belief in Ossian's Poems ; yet in others he regards them as of modern invention. We wait with great anxiety till this supreme judge shall have made up his mind upon the subject.

Our author's visit to Glenco presents nothing memorable ; and his route thence extends to Inverness, through a tract familiar to most readers ; while a visit to the northern counties might have conferred some degree of novelty. It is also to be regretted that he did not, before his expedition to an Alpine country, read De la Saussure's *Journey to the Alps*, where he might have learned the scientific objects of such a tour. Where, in his great learning, he produces Erse words, he should have acquainted the illiterate with the pronunciation. Thus, vol. II. p. 16, we should have been informed whether the word *linne* be

accented on the last syllable, or be only monosyllabic. This puzzle is not unfrequent in books of voyages, where the English *a* final is adopted. It ought either to be accented or omitted. We were not a little surprised to find our tourist pass Ben-Newis, which he calls Nivis, the highest mountain in Great-Britain, when it was to have been expected that such an object would have attracted the chief attention in a journey of this nature : but perhaps the picturesque is inseparable from highways. The author designated by our traveler as '*a* Mr. J. Williams' is well known by a useful production called the Mineral Kingdom ; and, in the scale of both learning and utility, Mr. Williams might rather have spoken of *a* Mr. John Stoddart. Without any study, and by mere intuition, our author is an antiquary, historian, &c. ; and we doubt not that he could, like our occult doctors, answer all questions by sea and land. His reasoning is, as usual, on a par with his knowledge, of which an instance occurs in p. 88. A river called Varar by Ptolemy is still denominated Farrar, which, Mr. Stoddart says, is a remarkable instance of permanence in the spoken language of distant periods of time ; that is, as the context explains, the Gaelic was here spoken in the time of Ptolemy. By this argument, as the English in America retain many Indian names, they must of course speak the Indian language. We shall not stop to point out the many gross historic errors that occur, as they are of so puerile a nature that they cannot mislead any reader of common information.

The example of De la Saussure, and many other travelers in Alpine countries, might have taught our author that the study of mineralogy should be indispensable to his pretensions, and that of botany very necessary ; while he is equally unversed in both. In p. 130, he calls the serpentine of Portsoy marble ; and in p. 133 occurs the following sentence.

' Thus a judicious friend of mine once pointed out the value of the old German chronicles, to some of their literati, who did not dream that any use could be made of records like the following : " In this year was composed the popular ballad, beginning so and so ; " — " About this time lived the famous Harper, who introduced such or such a measure." Vol. ii. p. 133.

These German literati must have been of our author's standard ; and it would be difficult to find such passages in any chronicles whatever, as every one conversant in the literature of the middle ages must immediately perceive. With equal ignorance, the author, in the next page, says a nobleman of his acquaintance composed the ballad '*Cauld Kail in Aberdeen* ;' which ballad has perhaps existed for a century and a half.

' Ballindalach, the seat of General Grant, is an old but considerable edifice, seated, as its name is said to imply, in a level plain, near the discharge of the Avon. Here we were hospitably entertained, and found much amusement in tracing the wooded winding



banks, through which paths have been led, with great judgement. We had a proof, that the impetuous floods which give name to the Spey also characterize its tributary streams. Shortly previous to our arrival, the Avon had poured from its mountain sources so tremendous a torrent, that in a few hours it broke down the stone bridge, covered the whole meadow with sand, made some breaches in the garden wall, and rushed into the lower part of the house itself. The mischief was great, and the danger serious; but the picturesque effect was highly improved. The broken bridge, and dashing river, formed an admirable fore-ground, to the old mansion, whose spiry summits peeped, at some distance, from the midst of its venerable plantations.' Vol. ii. p. 147.

Bravissimo!—So much for the picturesque!—There is but one shade of difference between this insanity and that of Don Quixote.

We believe there is some confusion or inaccuracy (p. 161) in the account of Mr. Macpherson, the translator of Ossian, as we never understood that he visited the East Indies: he is probably here confounded with his nephew. In speaking of Braemar (p. 170) our author says, 'Many charters of Malcolm Canmore are dated here'—a position so false, that from this, and several similar passages, it may be pronounced that the author has not even seen the commonest books on Scottish history or antiquities. He wishes (p. 181) to retain the national distinctions of the highlanders; while such distinctions form mere barriers against the progress of civilisation; and a benevolent mind would wish to abolish every thing of the sort, and to spread the blessings of industry and prosperity through all parts of the British empire. As weakness is often united with malignity, and the last is frequently perceived in the imputation of bad intentions to others, we do not wonder at this tourist's improper method of attacking writers who differ from him in opinion; but we beg to remind him, that, while authors of great learning have in all ages attacked each other with asperity, no man of taste would introduce discussions of that nature into a work on picturesque beauty.

It is proverbial, that insolence and servility go hand in hand; and our author's arrogance of censure is equalled by his fawning adulation to any peer or peeress who happens to be in his way. In p. 253, to 256, his serious etymologies are on a par with the ironical ones of Dr. Swift. Sometimes, as p. 259, &c. scraps of poetry are introduced as generally known; while we suppose them to be the composition of the author himself, as they are totally unlike any thing of the kind we have yet ever met with. In p. 268 we find that '*co-wberds* is an evident corruption of the Latin *cobortium*.' The author does not seem to know 'his cases and his genders.' Upon the spirit and effect of the drawing, p. 279, we cannot determine; but in the print it is impossible to determine clouds from mountains, or water from sand. This last defect, as we have before observed, pervades all the prints, which are

executed by a foreign artist; and would have some merit, if it were not for this glaring error. Our picturesque author passes the Hill of Kinnoul without any knowledge of the Travels of St. Fond, and visits Taymouth without seeing the paintings of Jamieson! In vol. II. p. 317, we are told Crossregal Abbey was founded by Duncan in 1260, whereas it ought to have been in 1244; nor was this Duncan the king, as any reader would infer from the absolute position of the name.

At the end of the second volume the author condescends to impart to his readers what he calls 'General Principles of Taste.'

'In the preceding pages, I have endeavoured to delineate, with fidelity, the impressions made on my own mind by the scenes and occurrences of my journey. I wished to make my reader the companion of my way, and the sharer of my thoughts—passing over some parts, as I myself did, with a hasty, unregarding eye—stopping at others to enjoy, and drink in the impulses of the scene—comparing present feelings with past—and, finally, referring them both to some common standard.

'Taste, in its most just, and comprehensive sense, is that standard. The more interesting and important are its general principles, the more necessary it becomes to try them again, and again; to take their heights, and distances, and bearings, by the sure chart of experience; to ascertain their mutual relations to each other, and their general dependance on some one, great leading-star,

"Which looks on tempests, and is never shaken."

'No person is more deeply impressed, than myself, by the merit of the systematic writers on this subject: no person reads their works with more admiration, or a deeper sense of indebtedness; but I may be allowed to say, that in the perusal I have usually desiderated a something firm and comprehensive, a more fundamental principle, a wider scope of argument and illustration. Taste is defined by the greatest writer of modern days, as "that faculty which is affected by the works of imagination, and the elegant arts;" but this definition (to say nothing of its unintelligible distinction between imagination, and art) overlooks many, and those the most interesting speculations, which it ought to include. By what violent perversion of all the analogies of language, is the pleasure, which we derive from contemplating the beauties of Nature, to be denied that denomination, which the same pleasure receives, when communicated through the medium of the elegant arts? or why should our admiration of the sublime and beautiful in morals be less justly entitled to the name of Taste, than a similar affection, springing from similar sources, in the works of imagination?

'Were I to point out one cause, which, more than any other, has contributed to narrow and pervert our notions of Taste, it would be that attachment to science, "falsely so called," which is so distinguishing a characteristic of modern days.—Since the time of Lord Bacon, Natural Philosophy has been so much, and so successfully pursued, that it cannot but have produced some effect on our notions concerning the mind. It deserves, indeed, within due limits, our



high esteem, and attentive cultivation; but we make idols of the golden seraphim, when we enthrone the science of material objects in the seat of mental knowledge, and transfer the strict definitions, the analytical distinctions, and the logical deductions of the one, to the undefinable, and complex sensations of the other.

‘It is a curious circumstance in the history of society, that as men have devoted themselves to physical analysis, they have neglected those nice shades, which constitute moral discrimination. We are too busy with crucibles, and air-pumps, and shells, and butterflies, and topographical charts, and statistical calculations, to attend to the ever-varying beauties of nature, and the engaging intricacies of the heart. We are apt to divide and cut up the mind with experiments, anatomical, pneumatic, Galvanic: we account for every thing by vibrations, and vibratiuncles, animal spirits, sensorial fluids: we distinguish our whole being into actions automatic, voluntary, mixt; into ideas of irritation, sensation, volition, association. But even though “the observers of some distant generation should enjoy a view of the subtle, busy, and intricate movements of the organic creation, as clear as Newton obtained of the movements of the heavenly masses,” the mystery of mental existence would remain concealed; the sacred statue would be dimly shown, as to the uninitiated; but its divine and dazzling beauty would be hidden by an impenetrable veil.

When I contemplate human life, I perceive that its endless diversities of contrast and similitude accord in a general harmony—produce a ONENESS, of which every person is conscious, when he looks into his own bosom; but which he is apt to lose sight of, while his attention is engaged by the verbal reasoning of others. This melting and mixing of all our thoughts, moods, knowledges, fancies, senses, feelings, into one living nature, is a contemplation so delightful in the whole, and so interesting in every its minutest branch, that it could not but frequently and forcibly strike those great writers, to whom I have alluded. It is, indeed, discoverable in their speculations: it is traceable among all the splendid profusion of their imaginations, and descriptions; but as it was not the primary object, which they had in view, it has entered less than might be wished into their systems. The chief aim, therefore, of the present essay, will be to develop that subtle, cementing, subterraneous unity, in its application to the chief diversities of our being; to show how far it coincides with, and how far it contradicts the commonly received distinctions; in fine, to deduce from it the outline of those general principles which may justly deserve the name of Taste.’ Vol. ii. p. 323.

But, in mercy to our readers, we shall not produce any more of this unintelligible jargon, which the author probably thinks sense and fine writing. Among the *errata*, we find an admonition, or rather a confession, of the want of accuracy in the drawings. But the prints and the book are worthy of each other.

‘None but itself can be its parallel.’



ART. VII.—*Rural Tales, Ballads, and Songs.* By Robert Bloomfield. 8vo. 4s. Boards. Vernor and Hood. 1802.

THIS volume cannot be better introduced than by the author's preface—a manly and modest performance, highly honourable to his feelings and his abilities.

‘The poems here offered to the public were chiefly written during the interval between the concluding, and the publishing of “The Farmer’s Boy,” an interval of nearly two years. The pieces of a later date are, “The Widow to her Hour-Glass,” “The Fakenham Ghost,” “Walter and Jane,” &c. At the time of publishing The Farmer’s Boy, circumstances occurred which rendered it necessary to submit these poems to the perusal of my friends: under whose approbation I now give them, with some confidence as to their moral merit, to the judgement of the public. And as they treat of village manners, and rural scenes, it appears to me not ill-timed to avow, that I have hopes of meeting in some degree the approbation of my country. I was not prepared for the decided, and I may surely say extraordinary attention which the public has shown towards The Farmer’s Boy: the consequence has been such as my true friends will rejoice to hear; it has produced me many essential blessings. And I feel peculiarly gratified in finding that a poor man in England may assert the dignity of Virtue, and speak of the imperishable beauties of Nature, and be heard—and heard, perhaps, with greater attention for his being poor.

‘Whoever thinks of me or my concerns, must necessarily indulge the pleasing idea of gratitude, and join a thought of my first great friend Mr. Lofft. And on this head, I believe every reader, who has himself any feeling, will judge rightly of mine: if otherwise, I would much rather he would lay down this volume, and grasp hold of such fleeting pleasures as the world’s business may afford him. I speak not of that gentleman as a public character, or as a scholar. Of the former I know but little, and of the latter nothing. But I know from experience, and I glory in this fair opportunity of saying it, that his private life is a lesson of morality; his manners gentle, his heart sincere: and I regard it as one of the most fortunate circumstances of my life, that my introduction to public notice fell to so zealous and unwearied a friend.

‘I have received many honourable testimonies of esteem from strangers; letters without a name, but filled with the most cordial advice, and almost a parental anxiety, for my safety under so great a share of public applause. I beg to refer such friends to the great teacher Time: and hope that he will hereafter give me my deserts, and no more.’ p. iii.

When we took up the Farmer’s Boy, no popular opinion had been pronounced upon its merit. Robert Bloomfield was a name unknown to us and to the world; and amid the volumes of insipidity which it is our lot to examine, we were delighted to meet with excellence that we had not expected. The present

volume appears with less advantage; it has a more difficult test to encounter. To acquire reputation has ever been easier than to preserve it. Mr. Bloomfield's poems will now be compared with what he formerly produced; and the Farmer's Boy is his most dangerous rival.

The first piece in the volume is entitled Richard and Kate, or Fair-Day; a Suffolk Ballad. The opening is uncommonly spirited.

"Come, Goody, stop your humdrum wheel,  
Sweep up your orts, and get your hat;  
Old joys reviv'd once more I feel,  
Tis Fair-day;—ay, and more than that.

"Have you forgot, Kate, prithee say,  
How many seasons here we've tarry'd?  
'Tis forty years, this very day,  
Since you and I, old girl, were married!

"Look out;—the sun shines warm and bright,  
The stiles are low, the paths all dry;  
I know you cut your corns last night:  
Come; be as free from care as I." P. I.

Walter and Jane, or the Poor Blacksmith.—This is one of Mr. Bloomfield's latest productions.

'Bright was the summer sky, the mornings gay,  
And Jane was young and cheerful as the day.  
Not yet to Love but Mirth she paid her vows;  
And Echo mock'd her as she call'd her cows.  
Tufts of green broom, that full in blossom vied,  
And grac'd with spotted gold the upland side,  
The level fogs o'erlook'd; too high to share;  
So lovely Jane o'erlook'd the clouds of care;  
No meadow-flow'r rose fresher to the view,  
That met her morning footsteps in the dew;  
Where, if a nodding stranger ey'd her charms,  
The blush of innocence was up in arms,  
Love's random glances struck the unguarded mind,  
And Beauty's magic made him look behind.

'Duly as morning blush'd or twilight came,  
Secure of greeting smiles and village fame,  
She pass'd the straw-roof'd shed, in ranges where  
Hung many a well-turn'd shoe and glitt'ring share;  
Where Walter, as the charmer tripp'd along,  
Would stop his roaring bellows and his song.—

'Dawn of affection; Love's delicious sigh!  
Caught from the lightnings of a speaking eye,  
That leads the heart to rapture or to woe,  
'Twas Walter's fate thy mad'ning power to know;



And scarce to know, ere in its infant twine,  
As the blast shakes the tendrils of the vine,  
The budding bliss that full of promise grew  
The chilling blight of separation knew.  
Scarce had he told his heart's unquiet case,  
And Jane to shun him ceas'd to mend her pace,  
And learnt to listen trembling as he spoke,  
And fondly judge his words beyond a joke;  
When, at the goal that bounds our prospects here,  
Jane's widow'd mistress ended her career:  
Blessings attended her divided store,  
The mansion sold, (Jane's peaceful home no more,)  
A distant village own'd her for its queen,  
Another service, and another scene;  
But could another scene so pleasing prove,  
Twelve weary miles from Walter and from Love?  
The maid grew thoughtful: yet to fate resign'd,  
Knew not the worth of what she'd left behind.

‘ He, when at eve releas'd from toil and heat,  
Soon miss'd the smiles that taught his heart to beat:  
Each sabbath-day of late was wont to prove  
Hope's liberal feast, the holiday of Love:  
But now, upon his spirit's ebbing strength  
Came each dull hour's intolerable length.  
The next had scarcely dawn'd when Walter hied  
O'er hill and dale, Affection for his guide:  
O'er the brown heath his pathless journey lay,  
Where screaming lapwings hail'd the op'ning day.  
High rose the sun, the anxious lover sigh'd;  
His slipp'ry soles bespoke the dew was dried:  
Her last farewell hung fondly on his tongue  
As o'er the tufted furze elate he sprung;  
Trifling impediments; his heart was light,  
For love and beauty glow'd in fancy's sight;  
And soon he gaz'd on Jane's enchanting face,  
Renew'd his passion,—but destroy'd his peace.  
Truth, at whose shrine he bow'd, inflicted pain;  
And Conscience whisper'd, “ *never come again.*”  
For now, his tide of gladness to oppose,  
A clay-cold damp of doubts and fears arose;  
Clouds, which involve, midst Love and Reason's strife,  
The poor man's prospect when he takes a wife.  
Though gay his journeys in the Summer's prime,  
Each seem'd the repetition of a crime;  
He never left her but with many a sigh,  
When tears stole down his face, she knew not why.  
Severe his task those visits to forego,  
And feed his heart with voluntary woe,  
Yet this he did; the wan moon circling found  
His evenings cheerless, and his rest unsound;  
And saw th' unquenched flame his bosom swell:  
What were his doubts, thus let the story tell.



‘ A month’s sharp conflict only serv’d to prove  
 The pow’r, as well as truth, of Walter’s love.  
 Absence more strongly on his mind pourtray’d  
 His own sweet, injur’d, unoffending maid.  
 Once more he’d go; full resolute awhile,  
 But heard his native bells on every stile;  
 The sound recall’d him with a pow’ful charm,  
 The heath wide open’d, and the day was warm;  
 There, where a bed of tempting green he found,  
 Increasing anguish weigh’d him to the ground;  
 His well-grown limbs the scatter’d daisies press’d,  
 While his clinch’d hand fell heavy on his breast.

‘ Why do I go in cruel sport to say,  
 “ I love thee Jane, appoint the happy day?”  
 Why seek her sweet ingenuous reply,  
 Then grasp her hand, and proffer—poverty?  
 Why, if I love her and adore her name,  
 Why act like time and sickness on her frame?  
 Why should my scanty pittance nip her prime,  
 And chace away the rose before its time?’ P. 15.

Walter’s meditations are disturbed by Jane herself.

‘ Flusht was her cheek; she seem’d the full-blown flower,  
 For warmth gave loveliness a double power;  
 Round her fair brow the deep confusion ran,  
 A waving handkerchief became her fan,  
 Her lips, where dwelt sweet love and smiling ease,  
 Puff’d gently back the warm assailing breeze.  
 “ I’ve travel’d all these weary miles with pain,  
 To see my native village once again;  
 And show my true regard for neighbour *Hind*;  
 Not like you, Walter, *she* was always kind.”  
 ’Twas thus, each soft sensation laid aside,  
 She buoy’d her spirits up with maiden pride;  
 Disclaim’d her love, e’en while she felt the sting;  
 “ What, come for Walter’s sake!” ’Twas no such thing.  
 But when astonishment his tongue releas’d,  
 Pride’s usurpation in an instant ceas’d:  
 By force he caught her hand as passing by,  
 And gaz’d upon her half averted eye;  
 His heart’s distraction, and his boding fears  
 She heard, and answer’d with a flood of tears;  
 Precious relief; sure friends that forward press  
 To tell the mind’s unspeakable distress.  
 Ye youths, whom crimson’d health and genuine fire  
 Bear joyous on the wings of young desire,  
 Ye, who still bow to Love’s almighty sway,  
 What could true passion, what could Walter say?  
 Age, tell me true, nor shake your locks in vain,  
 Tread back your paths, and be in love again;  
 In your young days did such a favouring hour  
 Show you the littleness of wealth and pow’r,

Advent'rous climbers of the mountain's brow,  
While Love, their master, spreads his couch below.  
" My dearest Jane," the untaught Walter cried,  
As half repell'd he pleaded by her side ;  
" My dearest Jane, think of me as you may"—  
Thus—still unutter'd what he strove to say,  
They breath'd in sighs the anguish of their minds,  
And took the path that led to neighbour *Hind's*. P. 23.

" What ails thee, Jane ?" the wary matron cried :  
With heaving breast the modest maid reply'd,  
Now gently moving back her wooden chair  
To shun the current of the cooling air ;  
" Not much, good dame ; I'm weary by the way ;  
Perhaps, anon, I've something else to say."  
Now, while the seed-cake crumbled on her knee,  
And snowy jasmine peeped in to see ;  
And the transparent lilac at the door,  
Full to the sun its purple honours bore,  
The clam'rous hen her fearless brood display'd,  
And march'd around : while thus the matron said :  
" Jane has been weeping, Walter ;—prithee why ?  
I've seen her laugh, and dance, but never cry.  
But I can guess ; with *her* you should have been,  
When late I saw you loit'ring on the green ;  
I'm an old woman, and the truth may tell :  
I say then, boy, you have not us'd her well."  
Jane felt for Walter ; felt his cruel pain,  
While Pity's voice brought forth her tears again.  
" Don't scold him, neighbour, he has much to say,  
Indeed he came and met me by the way."  
The dame resum'd—" Why then, my children, why  
Do such young bosoms heave the piteous sigh ?  
The ills of life to you are yet unknown ;  
Death's sev'ring shaft, and Poverty's cold frown :  
I've felt them both, by turns :—but as they pass'd,  
Strong was my trust, and here I am at last.  
When I dwelt young and cheerful down the *lane*  
(And, though I say it, I was much like Jane,)  
O'er flow'ry fields with *Hind* I lov'd to stray,  
And talk, and laugh, and fool the time away :  
And Care defied ; who not one pain could give,  
Till the thought came of how we were to live ;  
And then Love plied his arrows thicker still :  
And prov'd victorious ;—as he always will.  
We brav'd Life's storm together ; while that drone,  
Your poor old uncle, Walter, liv'd alone.  
He died the other day : when round his bed  
No tender soothing tear Affection shed—  
Affection ! 'twas a plant he never knew ;—  
Why should he feast on fruits he never grew ?" P. 26.

The old woman's wisdom encourages Walter:—he confesses the fears he had felt; and is interrupted in the avowal by the entrance of the 'Squire, who comes to give him twenty guineas—the legacy of his uncle;—and offers him a house by the road-side to carry on his trade.

' Goody, her dim eyes wiping, rais'd her brow,  
And saw the young pair look they knew not how;  
Perils and power while humble minds forego,  
Who gives them half a kingdom gives them woe;  
Comforts may be procur'd and want defied,  
Heav'n's! with how small a sum, when right applied!  
Give Love and honest Industry their way,  
Clear but the sun-rise of Life's little day,  
Those we term poor shall oft that wealth obtain,  
For which th' ambitious sigh, but sigh in vain:  
Wealth that still brightens, as its stores increase;  
The calm of Conscience, and the reign of Peace.' p. 32.

Mr. Lofft has bestowed no exaggerated praise upon this poem in saying that it exhibits 'much of the clear, animated, easy narrative, the familiar but graceful diction, and the change of numbers so interesting in Dryden.'

The Miller's Maid.—This poem has the same power of versification as the foregoing; but the story is improbable. The discovery too nearly resembles the trick of novel-mongers.

The next piece we must quote at length. —

' THE WIDOW TO HER HOUR-GLASS.

' Come, friend, I'll turn thee up again:  
Companion of the lonely hour!  
Spring thirty times hath fed with rain  
And cloath'd with leaves my humble bower,  
Since thou hast stood  
In frame of wood,  
On chest or window by my side:  
At every birth still thou wert near,  
Still spoke thine admonitions clear.—  
And, when my husband died,

' Iv'e often watch'd thy streaming sand  
And seen the growing mountain rise,  
And often found Life's hopes to stand  
On props as weak in Wisdom's eyes:  
Its conic crown  
Still sliding down,  
Again heap'd up, then down again;  
The sand above more hollow grew,  
Like days and years still filtring through,  
And mingling joy and pain.



' While thus I spin and sometimes sing,  
(For now and then my heart will glow)  
Thou measur'st Time's expanding wing:  
By thee the noontide hour I know:

Though silent thou,  
Still shalt thou flow,  
And jog along thy destin'd way:  
But when I glean the sultry fields,  
When Earth her yellow harvest yields,  
Thou get'st a holiday.

' Steady as Truth, on either end  
Thy daily task performing well,  
Thou'rt Meditation's constant friend,  
And strik'st the heart without a bell:

Come, lovely May!  
Thy lengthen'd day  
Shall gild once more my native plain:  
Curl inward here, sweet woodbine flow'r;—  
" Companion of the lonely hour,  
I'll turn thee up again." P. 59.

Market-Night.—Mr. Bloomfield sometimes deviates in this poem from his usual truth. A farmer's wife does not apostrophise the winds and the echo,—nor call upon the guardian spirits—

' \_\_\_\_\_ that dwell  
Where woods, and pits, and hollow ways,  
The lone night-trav'ler's fancy swell  
With fearful tales, of older days—.' P. 64.

Every-day rhymers can write thus: but it is in such passages as the following we discover that the poet is delineating feelings which he understands.

' Where have you stay'd? put down your load.  
How have you borne the storm, the cold?  
What horrors did I not forbode——  
*That beast is worth his weight in gold.*' P. 68.

The Fakenham Ghost.—A spirited little tale. A woman is followed by an ass's foal in the dark, and mistakes it for a spirit. The circumstance actually happened.

The next poem is the complaint of an old French Mariner, whose children have all been slain in the war.—Dolly, which follows, commences beautifully.

' The bat began with giddy wing  
His circuit round the shed, the tree;  
And clouds of dancing gnats to sing  
A summer-night's serenity.

" Darkness crept slowly o'er the east !  
 Upon the barn-roof watch'd the cat ;  
 Sweet breath'd the ruminating beast  
 At rest where Dolly musing sat." p. 83.

Lines, occasioned by a Visit to Whittlebury Forest ; addressed to my Children.—This is a fine poem.

' Thy dells by wint'ry currents worn,  
 Secluded haunts, how dear to me !  
 From all but Nature's converse borne,  
 No ear to hear, no eye to see.  
 Their honour'd leaves the green oaks rear'd,  
 And crown'd the upland's graceful swell ;  
 While answering through the vale was heard  
 Each distant heifer's tinkling bell.

' Hail, greenwood shades, that stretching far,  
 Defy e'en Summer's noontide pow'r,  
 When August in his burning car  
 Withholds the cloud, withholds the show'r.  
 The deep-ton'd low from either hill,  
 Down hazel aisles and arches green ;  
 (The herd's rude tracks from rill to rill)  
 Roar'd echoing through the solemn scene.

' From my charm'd heart the numbers sprung,  
 Though birds had ceas'd the choral lay :  
 I pour'd wild raptures from my tongue,  
 And gave delicious tears their way.  
 Then, darker shadows seeking still,  
 Where human foot had seldom stray'd,  
 I read aloud to every hill  
 Sweet Emma's love, " the Nut-brown Maid."

' Shaking his matted mane on high  
 The gazing colt would raise his head ;  
 Or, tim'rous doe would rushing fly,  
 And leave to me her grassy bed.' p. 91.

The remaining poems are only not so good as those which we have noticed, because they are not so long. The Epigram upon the Translation of the Farmer's Boy into Latin is well pointed. We quote the concluding poem : its spirit and freedom are truly original.

' THE WINTER SONG.

' Dear Boy, throw that icicle down,  
 And sweep this deep snow from the door :  
 Old Winter comes on with a frown ;  
 A terrible frown for the poor.

In a season so rude and forlorn  
How can age, how can infancy bear  
The silent neglect and the scorn  
Of those who have plenty to spare?

‘ Fresh broach’d is my cask of old ale,  
Well-tim’d now the frost is set in;  
Here’s Job come to tell us a tale,  
We’ll make him at home to a pin.  
While my wife and I bask o’er the fire,  
The roll of the seasons will prove,  
That Time may diminish desire,  
But cannot extinguish true love.

‘ O the pleasures of neighbourly chat,  
If you can but keep scandal away,  
To learn what the world has been at,  
And what the great orators say;  
Though the wind through the crevices sing,  
And hail down the chimney rebound;  
I’m happier than many a king  
While the bellows blow bass to the sound.

‘ Abundance was never my lot;  
But out of the trifle that’s given,  
That no curse may alight on my cot,  
I’ll distribute the bounty of heaven;  
The fool and the slave gather wealth:  
But if I add nought to my store,  
Yet while I keep conscience in health,  
I’ve a mine that will never grow poor.’ P. 117.

We hope, and believe, that the success of this volume will equal that of the *Farmer's Boy*; as we are sure that its merits are not inferior. The manner in which that poem has been received is honourable to the public taste and to the public feeling. Neglected genius has too long been the reproach of England. To enumerate the dead would be useless; but it is not yet too late to mention the living, whose merits have in vain appealed to the public. We allude to a self-taught man, as humble in his situation as ‘the *Farmer's Boy*,’ whose genius has been admitted, and whose profound learning in the antiquities of his own country will be acknowledged and regretted when it is too late—Edward Williams, the Welsh bard.



ART. VIII.—*The Statistical Breviary; showing, on a Principle entirely new, the Resources of every State and Kingdom in Europe. Illustrated with stained Copper-plate Charts, representing the Physical Powers of each distinct Nation with Ease and Perspicuity. By William Playfair. To which is added a similar Exhibition of the ruling Powers of Hindustan. 8vo. Large Paper 7s. 6d. Small Paper 5s. Boards. Wallis. 1801.*

THIS will be found a useful little abstract for those who wish to acquire some knowledge of what the Germans call *statistics*. In the preface, the author points out the importance of this study: but when he asserts that geography is only a branch of statistics, he seems, like many other writers, to magnify his own subject; for all his statistical topics only form a portion—a small portion—of the common books of geography. Nor will our author, it is presumed, be so bold as to assert that his *Statistical Breviary* includes a summary of geography. The ridicule of the financial system, in the preface, is very just; and nothing can be more preposterous or wicked than to encourage vice in order to swell the revenue, since the first and most essential duty of every government ought to be to watch over the public morals. But, as justice and utility are reciprocal, it has always been found that an administration which encourages corruption and depravity is suicidal; because the very corruption of the people renders them bad and discontented subjects, eager for any change that promises to gratify their propensities, and certainly never impressed with any reverence for their corruptors. To these considerations it may be added, that a revenue viciously acquired, according to the vulgar proverb in common life, is usually wasted in useless or nefarious pursuits.

Mr. Playfair's tables are engraved on copper, and exhibit in a very clear manner the extent, population, and revenues, of the principal European nations. But, in some instances, more regard might have been shown to accuracy; and, after recommending the work in general, we may be allowed to point out some corrections and improvements.

The retention of Poland in the tables is not only absurd, after the annihilation of that kingdom, but has caused several errors in the calculations relative to the three governments which have divided it. It was ludicrous to observe those who pretended to be ardent friends of liberty and mankind loudly exclaiming against the partition of Poland; while the people of that country were such miserable slaves, that they could not possibly exchange their government for a worse. That of Prussia is beneficence itself, that of Austria excellent, that of Russia greatly for the better, because the many tyrants are awed by one—when compared with the Polish aristocracy.

There are several mistakes and superficialities in the brief accounts of the different states referred to. Siberia, p. 18, was subject to Russia long before the reign of Peter the Great. Instead of twenty-five millions of inhabitants in the Russian empire, the author would have been nearer the truth if he had assigned thirty-five millions.

Under the Turkish empire, we are told that the finest portion of the world has been in the possession of the Turks ever since the year 1000. This world is very wide; and the Turks scarcely existed as a power in the year 1000. It was only in the middle of the fifteenth century that the Turks seized what our author affects to call the finest portion of the world. No character or talents of any Turkish emperor whatever, even if he were to reign for one hundred years, could re-establish the ancient energy of that empire, which chiefly depended on the ignorance, barbarism, and effeminacy, of the surrounding states. The most able Turkish emperor—unless he began with the abolition of Mahometanism, and with commanding a new crop of subjects to rise out of the earth, could never oppose its certain, and perhaps irremediable, destiny. It is also ridiculous to include any portion of Africa in the Turkish dominions—this subjection being merely nominal and useless. We do not know what to make of our author's Ancona, p. 21, a Turkish city of 104,000 inhabitants; nor feel inclined to reckon lions among the useful productions of the Turkish empire.

The view of Swedish history is not very correct; and we believe olives, p. 25, are not a common product of Germany. It is surprising that our author, who affects to put on the spectacles of a statesman, did not perceive that a new and grand division of the German empire would be of the utmost importance to the interests of Great-Britain. Supposing, for instance, that Prussia possessed the whole northern half, and Austria the southern, in full and complete sovereignty, Great-Britain might, by an alliance with either, excite a powerful diversion of the arms of France; while, at present, the minute partitions, and inextricable perplexities of interests, render the advantages to be derived from such a diversion remote and precarious.

When our author, in his account of the Austrian dominions, asserts, that if the states of the empire should oppose those of Austria, they would lose their importance, and lay the foundation of their own destruction, he is contradicted by the voice of history and experience. For, by the thirty-years' war against the house of Austria, the northern states first established their consequence; and the success of the house of Brandenburg is a glaring additional instance, in modern times, of the fallacy of his opinions. We must whisper in Mr. Playfair's ear, that he is an ephemeral and shallow politician.



We do not believe, p. 29, that the Norway timber is of an inferior quality.

By estimating France as it stood before the revolution, the author has antiquated his own work. The number of inhabitants is only computed at twenty-six millions, instead of thirty-two; for six millions, at least, might have been added to the number here stated.

He computes the kingdom of Prussia, p. 39, to contain five millions and a half—an error probably proceeding from his confined retention of the kingdom of Poland. But he afterwards gives a second chart, representing the state of the principal European nations after the division of Poland and the treaty of Luneville; which, instead of forming an appendage, should have constituted the body of the work. Great-Britain, Spain, and Portugal, are the only countries whose revenues far exceed their population—the revenues of the first extending to the line of twenty-eight millions, where the population only reaches fourteen. Those of Spain are taken at fourteen millions, while the population is nine; those of Portugal at three millions, while the population is at two. Among the other states, France is estimated at thirty millions of souls, and her revenues at seventeen millions of pounds sterling. We by no means look upon Mr. Playfair as infallible in such calculations.

To these statements is subjoined a chart of the chief cities of Europe, which appears to us not a little arbitrary. The inhabitants of London are computed at one million, one hundred thousand; while Mr. Middleton, in his laborious view of Middlesex, asserts that they fall short of seven hundred thousand: and we should not wonder if the inhabitants of Constantinople, here stated at nine hundred thousand, should be found not to exceed half a million.

On the chart of Hindustan we have little to observe, except that the Mahrattas and the king of Candahar are the chief rivals of the British power. Upon the whole, this little work, however useful, cannot be entirely depended upon; and, instead of giving us nothing but mere assertions to trust to, we cannot but wish that Mr. Playfair had doubled the size of this thin volume by adding the authorities and reasons upon which his tables are grounded.

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ART. IX.—*Letters upon the Atlantis of Plato, and the ancient History of Asia: intended as a Continuation of Letters upon the Origin of the Sciences, addressed to M. de Voltaire. By M. Bailly. 2 Vols. 8vo. 18s. Boards. Wallis. 1801.*

IN the second volume of this version, the name of the translator appears to be James Jacque, esq. It seems to be decently



executed, and the book is neatly printed. The original work is sufficiently known to literary men, who regard it as a series of learned dreams, united with much ignorance of facts, and particularly of the natural history of Siberia. The utility of the translation we cannot see, as men of letters will read the work in the original, while it is wholly foreign to the pursuits of others. The translator has prefixed an account of Bailly, whose cruel fate by the guillotine is well known.

As a specimen of his labours, we shall take an extract from the second volume; and the readers of the Arabian Nights may perhaps be pleased with the account of the fairies.

'The Fées, as you see, sir, had their origin in Asia. The fairy race, in general, is the offspring of the lively and brilliant imagination of eastern nations. Schadukian, otherwise called Ginnistan, is the native country of those fantastic beings: the capital city was of diamonds. You must not be surprised at this: those beings had the whole powers of nature at their disposal: the elements obeyed them: they had the power to create, which they employed for domestic magnificence, or for the purpose of gratifying the wishes of men, who, above all things, demand riches. And though the diamonds and precious marbles should have been nothing more than the result of enchantment; though all this magnificence should be but an illusion; it would be quite enough for our frail species: what it possesses torments it, what it thinks it possesses makes it happy. Illusion sits in the vestibule of life; and when age and truth arrive, illusion vanishes, and happiness and youth depart together. Those beneficent beings who could confer riches, who could give aid and protection, have been cherished in the mind of man; because he feels his weakness, because he seeks the assistance of nature against the dangers that surround him, and frequently against himself. No man ever saw those Fées, or received their succour, though history is full of the acts of their beneficence: it was usual to quote instances of heroes, dead, it is true, of a long time, whom they had loaded with riches and glory. This was sufficient for the generation of that day, fond as it was of fables. The happiness that disappointed us yesterday, may make us happy to-morrow. He who has hope, has every thing.

'It is a very singular idea, sir, that of spirits which hover around us, which live in the elements, in a manner invisible to us, and reside in the departments of nature, in order to animate her productions. As in this troublesome life we feel much want of a better one, we feel also, by our weakness and dependence, that nature is moved by something more powerful and perfect than ourselves. This inward sentiment directed the imagination, which, with different degrees of rudeness or delicacy, gave birth to different beings, to different species of spirits, which we ought to distinguish. As soon as man came to discover the immortal substance which ennobles his existence, he exempted it from destruction; he with justice invested it with immortality. Matter may circulate for ever: it is only the cover which envelopes the souls of men: it alone is susceptible of

dissolution. We hold of the earth: we dread the moment when we must take leave of it; and, judging from our present feelings, we have no doubt that souls would be very glad to return to it again. The souls which hover about the places dear to their mortal existence, make one of those species of spirits. The *Lutinae*, the *Lemures*, the *Larvae*, of the Romans, were the souls of the wicked: they were still actuated by the desire of mischief, and they attended us only to injure and molest us. Hence came sacrifices and expiations, which were supposed to conciliate and dismiss them. The souls of the good were named *Lares*: every one courted their return, and were anxious to assign them the places in which they had been happy; and what is more, in which they had produced the happiness of others. They were believed to seat themselves round the domestic hearth: it was there that, in the winter evenings, a father, become white with age, instructed in their presence his young family. The *Lares* were the protection and common defence: they were never to be lost sight of, without necessity; and it was an indispensable duty to invoke their return. The same principle which induced the Atlantides to write the names of their ancestors in the skies, placed them here in the paternal mansion, that it might be still more the object of affection. In China, the tablets on which those names are inscribed, and exhibited as objects of filial veneration, have the same origin; so deeply is a respect for age and virtue engraven in the human heart! But, sir, this notion of the return of spirits separated from the body, which, from its object, I should venture to call a moral superstition, implies a belief of the soul's immortality. Among a people unassisted by revelation, it could only arise along with this belief, and when men, less enslaved by the grosser appetites, acknowledged its supremacy and genuine excellence. This superstition, then, must have taken its rise in enlightened times: it has been lasting, because it is analogous to our natural sensibility. The protecting tutelary geniuses of empires and individuals were of a different description. I there perceive the public spirit, and the character of particular men; circumstances which constitute the happiness of empires, and the wisdom of life. The genius of the Roman people was the influence of an invincible pride, and of a warlike virtue. The genius of Socrates was the light of his own mind. Separate thyself from Octavius, was a saying addressed to Marc Antony: thy genius is overawed by his. When leaders enter the lists, the contest is decided by the respective force of character: the weak must yield to the strong. Thus, the genius meant nothing but this ascendant; a certain vigour of mind and thought, which seems frequently to govern fortune itself. But those metaphysical expressions are above the comprehension of the vulgar: they take up more readily with beings of their own creation. Of these, they imagined some strong and some weak, which combated in our favour. Fortune was various, but its reverses did not humiliate. A man had nothing to regret, except that he should have had so weak a genius. Observe, sir, how we always retain a certain feature of truth in the midst of our errors. Genius, in fact, is the great and sole agent on earth: the only difference between one man and another, is that of genius.



The original abounds with many gross errors in geography, chiefly derived from the *Histoire Générale de Voyages*—a superficial compilation, which Bailly is contented with quoting, while he ought, in every instance, to have turned to the originals. But, in truth, the learning of Bailly is in general of a dubious kind, and often disguised by his fondness for rhetorical ornament.

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ART. X. — *The Circular Atlas, and compendious System of Geography; being a comprehensive and particular Delineation of the known World, whether relative to the Situation, Extent, and Boundaries of Empires, Kingdoms, Republics, &c. or to the Description of Countries, Islands, Cities, Towns, Harbours, Rivers, Mountains, &c. comprising whatever is curious in Nature or Art. The Materials, derived from original Productions, and from Works of the first Authority, are arranged upon a Plan of Perspicuity and Conciseness, methodised so as to be accessible to every Capacity, and illustrated by Circular Maps, from accurate Drawings, made expressly for this Work. By John Cooke, Engraver. Part. I. 4to. 10s. 6d. Hurst. 1801.*

IT is a common observation, that a good book never has a long title; and we see nothing in the present production to affect the justice of the maxim.—As this First Part contains some maps of German *circles*, we suppose that this improper appellation of *provinces*, neither circular nor square, has suggested the strange idea of giving maps in circles—a practice which could only tend to reduce the scale, and increase the waste of paper. For—most countries certainly partaking more of the square or of the oblong than of the circle—the consequent reduction of size may be easily foreseen by the most moderate proficient in geography, and here becomes palpable, since the maps of the countries referred to, divested of their circular adjuncts, might have passed into a small volume in twelves for little girls at school, instead of a solemn quarto, probably to consist of twelve parts, and the price six guineas! The maps, when completed, must be so diminutive and unsatisfactory, that no person of common skill would give six shillings for the whole collection. If the drawings be made expressly for the work, as the title asserts, they are very inaccurate in many respects, and seem to be taken from antiquated maps. To point out the mistakes with any degree of attention, would be not only an idle but an infinite labour, since the maps themselves are so diminutive and insignificant. In the first, that of Russia in Europe, the lake communicating on the west with the Ladoga is grossly erroneous. Spain, instead of presenting numerous

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chains of mountains, is represented as a great plain; and many names relating to it are mis-spelled; as, for instance, *Cuidad* instead of *Ciudad*—*Foncas* for *Forcas*, &c. &c. The map of Prussia is as old as the seventeenth century, without any of the modern additions and divisions! But enough of these little maps, which are only calculated to confuse or mislead children.

The letter-press, we understand, is written by a Mr. Barrow, and is of a superior character to the maps. His prefatory address insinuates that the book is designed for the lady's library; but we know some ladies who are as good judges of maps as most men, and who would haughtily reject the strange compliment, which can only be seriously applied to a very youthful class of the sex. The introduction is drawn up with some knowledge and attention, but is far too astronomical for the purpose of explaining geography; and the manner strongly impresses us that the whole is derived from the common Encyclopædia. Among other instances, the author shows but little learning when he asserts, p. xxvi, that Pliny, who writes in prose, chose Dionysius, the poetical geographer, for his model; while there cannot be a greater dissimilitude than between these two authors. In the opinion of the learned Dodwell, the *Periegesis* of Dionysius was written in the time of Heliogabalus, more than a century after Pliny. Fabricius, indeed, ascribes him to the age of Augustus; but, in all events, there cannot be a more absurd position than that Pliny imitated this poet. We shall not stop to indicate other errors in this introduction, which is written in a confused, dull, and common-place manner, without one feature of original thought or discovery. We searched for an extract to lay before our readers, but were afraid they should suspect that we wanted to eke out our materials with a page or two from a Cyclopædia.

ART. XI.—*Las Guerras Civiles, or The Civil Wars of Granada, and the History of the Factions of the Zegries and Abencerrages, two noble Families of that City, to the final Conquest by Ferdinand and Isabella. Translated from the Arabic of Abenhamin, a Native of Granada, by Ginès Perez de Hita, of Murcia; and from the Spanish by Thomas Rodd. Vol. I. 8vo. 7s. 6d. Boards. Vernor and Hood. 1801.*

THE Spanish original, and the old French translation of this work, are well known to literary men; and some portions have been translated into English by Dr. Percy and Mr. Pinkerton, in their collections of ancient poetry. Mr. Rodd shows a woeful unacquaintance with Spanish literature, when he asserts that it is translated from the Arabic. It is supposed to have

been an original production of the pretended Spanish translator; but the *Bibliotheca Hispanica* of Antonio, and similar works, should have been consulted for a history of this interesting volume: yet a very slight acquaintance with Arabian literature might have convinced Mr. Rodd that such a work was wholly foreign to its very nature. In the liberality of his censures (p. 15) our translator should have known that Alpuxarra was the name of a town ruined in the commotions that he speaks of, and which gave its name to the mountains, just as the mountains of Guadarama and Toledo derive their names from a city and a village. As to the translator's taste, we believe that the public has already pronounced upon his production, as being alike vacant and insipid; so that his decisions in such matters will be slowly admitted. With equal prudence, at the end of his contents, we find an advertisement of a collection of the most ancient ballads, which is followed by an invitation to any persons to send their original productions of this nature!

Upon collating a few pages of this pretended translation from the Spanish with the original, we were *not* surprised to find that this English is on the contrary translated from the French, with many unallowable variations. As a specimen, we shall select the first ballad.

' In the walls of rich Granada,  
Hark! what mean those rude alarms;  
In the streets of the Gomeles,  
Trumpets call the brave to arms.

' At Abidbar's princely palace,  
For his martial prowess fam'd,  
Soldiers there are call'd together,  
And a sally thus proclaim'd.

" Friends, I mean to scour fair Lorca;  
Friends, I mean to scour its field;  
Three alcaydes will attend me;  
To my standard honour yield.

" Almoradi of fair Guadix,  
Valiant and of royal race,  
And the gallant Abenaziz,  
Baza is his native place.

" Last comes Alabez of Vera,  
An undaunted matchless knight,  
Well he knows to lead the soldiers,  
Well to lead the doubtful fight."

' Now in Vera they assemble,  
And a general council hold,  
Carthagen's field to enter,  
Such their resolution bold.

*Rodd's Civil Wars of Granada.*

- ‘ Alabez they make their general,  
For his skill in arms renown’d ;  
Here twelve more alcaides join them  
From the neighb’ring cities round.
- ‘ Needless here it is to name them ;  
Now the Moors their march begin,  
By the fountain of fair Pulpe,  
Where Los Peynes haven’s seen.
- ‘ Onward then tow’rds Carthagena  
Their destructive road they take ;  
Riches, cattle, Christian prisoners,  
Spoils in vast abundance make.
- ‘ Thus the country round they ravage,  
Thus they scour it far and near,  
From the border of Saint Ginès,  
To the edge of Pinatar.
- ‘ Tow’rds fair Vera then returning  
With the wealth of foes so bold,  
And at Puntaron arriving,  
They a second council hold.
- ‘ Whether they should pass by Lorca,  
Or the sea-coast march along,  
Alabez the first determines,  
For the Moorish host was strong.
- ‘ And to shew how light he priz’d it,  
And his fierce disdain to prove,  
Now with drums and trumpets sounding,  
They in stately columns move.
- ‘ When in Lorca and in Murcia  
This event so great was known,  
Forth they sally with the captain  
Of Aledo, nam’d Lisón.
- ‘ Close beside the alporchones,  
Onward as they march with speed,  
They discern the Moorish warriors,  
Who the Christians little heed.
- ‘ With them was a noble captive,  
One of an illustrious fame,  
Lorca was his native city,  
Quinonero was his name.
- ‘ When brave Alabez descry’d them,  
Much his wonder he express’d,  
To his Christian prisoner turning,  
Quinonero he address’d :—



“ Quinonero, tell me truly,  
As you are a noble knight,  
Whence those standards by yon olives,  
Signals of the bloody fight ?”

‘ Quinonero soon replying,  
Did in answer truly say,  
“ They are of Lorca, and of Murcia,  
Of no other cities they.

“ Save, Aledo's brave commander,  
Sprung of France's royal blood,  
Noble, and exceeding valiant,  
In the combat few so good.

“ All their steeds are stout and haughty,  
Train'd in battle to engage.”  
Valiant Alabez thus answer'd,  
Mad with fury, stung with rage.

“ Tho' their steeds are stout and haughty,  
They the ramparts shall not gain,  
If they bravely once leap over,  
Great the loss we must sustain.”

‘ Whilst thus eagerly discoursing,  
Came Ribera's daring band,  
And fair Lorca's good alcaide ;  
Who can their joint force withstand ?

‘ That alcaide is Faxardo. —  
“ Hark ! the trumpet calls away.”  
He is brave, his people valiant —  
“ Hark again ! I must not stay.”

‘ In the first severe encounter,  
They the daring Moors subdue,  
Tho' their numbers were superior,  
Yet they force the ramparts through.

‘ Alabez a place clears round him,  
Of such wond'rous valour he,  
'Mongst the Christians makes such slaughter,  
'Twas a grief the deed to see.

‘ Valiant were the Christian heroes,  
Nothing could resist their might,  
Moors they slew in such vast numbers,  
'Twas a still more wond'rous sight.

‘ With three hundred horse retiring,  
The poor wreck that only 'scapes,  
By the side of Aguderas,  
Now his flight Abidbar shapes.

‘ Alabez by brave Faxardo  
 Was a hapless captive made,  
 When Abidbar reach’d Granada,  
 There his life the forfeit paid.’ P. 17.

The reader must ere now have judged for himself, that a more prosaic and feeble translation could not have been accomplished by any drudge in Grub-street. In the same tone is the first stanza of a very beautiful ballad.

‘ Abenamar, Abenamar,  
 Valiant knight of Moorish birth,  
 The day that you were born discover’d  
 Signs in heaven, and signs in earth.’

Yet this translator speaks of taste! He also proposes to publish his verses set to music!—but who is to sing them? He informs us in a note (p. 125) that the Flemish are *remarkably clever* in Latin epigrams. We may say with more justice that Mr. Rodd is remarkably dull in English poetry, and that the prose is in strict harmony with the verse.

How this work came to bear the title of volume I. we cannot explain, except from the translator’s ignorance of the Spanish original, which lies before us, and which terminates, as this volume does, with the death of Alonzo de Aguilar. The Spanish edition (Paris 1660, 8vo.) closes in the same manner. But as Mr. Rodd remains so ignorant of Spanish literature in general as to retain the strange and antiquated error that this work was first translated from the Arabic, we are the less inclined to wonder at his other mistakes. In his preface he informs us that the work consists of two volumes, both called *The Civil Wars of Granada*; but the events in the second volume occurred seventy-seven years after the conquest of that kingdom by the Christians. It records the rebellion of the Moors in the Alpujaras mountains, while the first volume professes uniformly to treat only of what passed within the city of Granada. Yet our illiterate translator quotes the pretended account of the Arabian manuscript from the second volume; but refers to the present volume (p. 385) where it actually occurs. We believe that he only meant to say that the book consists of two parts; one of them relating to the intestine divisions in the city of Granada; and the other, which is very short, to the insurrection of the Moors in the mountains of Alpujaras. But as the last, even by this translation, was terminated by king Ferdinand, it could not have happened seventy-seven years after the conquest of Granada. Thus our confused and ignorant translator has injured his own work by inserting volume I. in his title-page;—and we cannot conclude without expressing our regret

that such an interesting performance should have fallen into such uninteresting hands.

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ART. XII.—*A Tour through the Northern Counties of England and the Borders of Scotland.* By the Reverend Richard Warner. 2 Vols. 8vo. 18s. Boards. Robinsons. 1802.

WE have repeatedly attended Mr. Warner on his excursions, and generally found him an amusing companion. The present volumes are on the plan of his Walk in Wales; and there are two frontispices—one representing Derwent-water, and the other Uls-water. It has repeatedly occurred to us, that the aqua-tinta manner is wholly unadapted to the representation of water; and this position applies to the present plates, the effect of which is unpleasing only from this unconquerable deficiency. Perhaps it might be an improvement if etching or the burin were employed; but in all events water can never be delineated in a proper manner by the granular style of aqua-tinta.

Leaving Bath, as usual, our ingenious traveler proceeds to Gloucester. The numerous castles said, by tradition, (p. 4) to have been residences of king John, may perhaps have only been visited by king John of France during his captivity in this country; or he may have been moved from place to place, to frustrate any plot for the deliverance of so distinguished a prisoner. In p. 11 we find a risible instance of credulity in some churchwardens, who, because a wag had prefixed the figure 1 to 53, the real age of the defunct, repaired the tombstone, as a monument of a memorable instance of longevity. The trade of Bristol is said to have declined, partly from the oppressive nature of the port-dues. Why are they not altered?—Among the distinguished literary characters of Bristol are mentioned Dr. Beddoes, Mr. Davy, ‘a most skilful and enterprising chemist,’ with the poets Chatterton, Southey, the two Cottles, ‘and the gigantic intellect and sublime genius of Coleridge.’ This is doubtless sublime and gigantic; but, in a prodigality of praise, what epithets are left for Bacon and Milton?

We need not follow our author through the common incidents of a tour, or a repetition of catalogues of paintings; but shall select a few specimens here and there.

‘The situation of Lichfield is low, the land around it flat, and the soil sandy; a character of country that accompanied us the greater part of the road to Burton-upon-Trent; a ride, however, that was rendered interesting, by the great trunk canal connecting Mersey with Trent, which took a course parallel with the road for a considerable distance; some iron-works, busily employed upon its



banks; the fertile meadows, watered by the Trent in the neighbourhood of Burton, and the rich pasturages rising above the town on its northern side. The flourishing appearance of the place announced the several manufactories which are here carried on with briskness and success; seven breweries employed in making that rich and glutinous beverage named after the town, and well known in the neighbourhood of Gray's-Inn Lane; "balm of the cares, sweet solace of the toils," of many an exhausted limb of the law, who, at the renowned Peacock, re-invigorates his powers with a nipperkin of Burton ale, and a whiff of the Indian weed;—a cotton-mill;—and a manufactory of screws. The river admits vessels of forty tons to the town quay, and, connecting itself, by means of canals, with all the other parts of the kingdom, affords a ready and cheap exportation to the produce of all the manufactories of the place. A most pleasing picture, formed by Burton, the river Trent (which divides itself about a mile below the bridge into two branches), vessels and fishing-boats, a fine extent of meadow ornamented with handsome houses and neat demesnes, presents itself on mounting the hill that swells to a considerable height on the northern part of the town.

' Pursuing our road to Derby, we soon perceived the style of the country was changing; and that nature, tired with the tameness of a level, began to indulge herself in inequalities and variety. The grand trunk occasionally shewed itself—an indication of the great internal commerce carried on in this part of the kingdom. The river Dove also, of bewitching name (which rises a little to the south of Burton, and makes the boundary between Derbyshire and Staffordshire, as far as its junction with the Trent below Burton), crossed the turnpike at the eighth mile-stone, and crouched beneath an aqueduct of twelve arches to the right, which conveyed the canal over its bosom; whilst a beautiful landscape offered itself to the right, formed by the village of Eggington, the seat of sir Henry Everett, and a pleasing groupe of humbler dwellings.

' On reaching Derby, its manufactures claimed our first attention. They consist of the silk manufactory; the porcelaine ditto; and the marble and spar works. Of the first, there are six in Derby; that of Mr. Shell employs about three hundred people; one single water-wheel sets in motion all the beautiful machinery, which exhibits above one hundred thousand different movements. All operations upon the silk are performed here, from the skain to preparing it for the weaver. The skain (the production of China) is first placed upon hexagonal frame-work wheels, and the filaments that compose it regularly wound off upon a smaller cylindrical one. The cones of silk thus produced are carried below to be twisted, when a proper machine unites two of them together. The women then receive the thread, and twist four, seven, or ten of them into one, according to the purposes for which they are intended; the finer thread going to the stocking-weaver, the latter to the manufacturer of waistcoat-pieces. It is now fit for the dyer, who discharges the glue which it had received in China, and gives it a beautiful gloss. The weaver then takes it, and proceeds to his part of the process; which is so lucrative, that if he have the least industry, he may earn two guineas

per week by his labour; the profits upon a single pair of stockings being from three to four shillings and sixpence, according to the size. A common one consumes about seven hundred yards of twist. It is to the Italians we are indebted for our present elegant and expeditious mode of manufacturing silk thread; who were long exclusively in possession of it, till sir Thomas Lombe clandestinely obtained in Italy, with great risque, difficulty, and expense, a model of one of their mills, and erected one upon the proper scale at Derby.' Vol. i. p. III.

To Poole's-Hole, near Buxton, the author prefers Wookey in Somersetshire. Elden-Hole is thus ridiculously magnified.

'These bold fellows descended perpendicularly about one thousand two hundred feet, when they reached a declivity, which continued in an angle of sixty degrees for one hundred and twenty feet. At the extremity of this, a dreadful and boundless gulph disclosed itself, whose sides and bottom were perfectly invisible. Here their lights were extinguished by the impurity of the air, which prevented a further descent; and allowed them only to let down a line one thousand feet deeper, without finding a bottom; though, from the circumstance of its being wet when drawn up, they were convinced that the abyss contained a great body of water.' Vol. i. p. 163.

All this is very vast and terrible; but we are rather inclined to trust Mr. Mawe, in his late mineralogy of Derbyshire, who informs us (p. 9) that the depth of Elden-Hole is 'about sixty yards—the stratum separating at the bottom, with some communications of inconsiderable extent. Any miner would go down with ease for a small compensation; he would call it a *shake*, *swallow*, or *opening*.' This plain account shows that modern travelers are as fond of exaggeration as the ancient! The *blue-john* (p. 175) is not a singular calcareous substance, but a fluor found in many countries. The insertion of the lead (p. 176) we have reason to regard as a fable—the substance being galena, or lead ore, which often accompanies fluor: defects are filled up with a kind of cement.

The *uterus* (p. 255) is a laughable blunder for the *uter*.—The collection of antiquities at Newby Park, not far from Borough-bridge, formed by the late William Weddell, esq. is important, and well deserving of commemoration. Our author describes it at some length, and says it is only second to Mr. Townly's superb museum. In pp. 292, 293, we unaccountably find the same arch first denominated Saxon, and afterwards Anglo-Norman.

In the beginning of the second volume we find our author at Newcastle.

'As we continued our progress through Northumberland, the excellent system of husbandry, which has obtained to its farmers the praise of superior skill in agriculture, refreshed our eyes most agree-



ably, after the slovenly culture of the coal country from which we had passed. But specious as the appearances were, we could not but lament, that beneath it lay the seeds of national evil and general oppression. The Northumberland estates are divided into large farms, from 500*l.* *per annum* to the enormous yearly rent of 6000*l.* The consequence of this practice is, that, although by these means the husbandry may be more excellent, as the farmer's capital and means of improvement are greater; yet, on the other hand, monopoly is rendered easier, and the public are consequently at the mercy of a few men, who, as experience has fatally convinced us, know not how to make an honest use of any advantage that circumstances may place in their power. Three or four farmers, that occupy a district of country of many miles in extent, have the complete command of the adjoining markets; and by confederating together, (a thing of the utmost ease when the number concerned is so small), can at any time either starve their neighbours, or oblige them to purchase subsistence at a price so unattainable as almost amounts to a privation of it. Their capitals (the result of these accumulated profits, which formerly diffused themselves amongst a number of little farmers) prevent them from being under the necessity of selling immediately; and knowing full well, that, when the competition is between the wants of the purchasers and their own ability of holding out, the former must give way first, they quaff their wine contentedly from market to market, till the consumer be at length obliged to agree to those terms which the humane and patriotic junto may have previously determined upon. But this is not the only evil resulting from large farms; an additional has arisen of late years in that host of harpies called middle-men, the intermediate purchasers between the farmer and the public.

‘Taking grain in the wholesale way of the former, who find it more convenient to dispose of their crops to one than to many persons, the mealmen deal it out again to the miller and baker at a considerable advance; and thus the great article of life comes to the consumer loaded with an additional charge, independently of the excessive grievance of another set of confederates being produced, whose existence depends on their keeping up the price of grain. The rapid fortunes made by these miscreants are the best proofs of the extent of their pillage.

‘Excellent, however, as the husbandry of Northumberland may be, the produce is by no means equivalent to the skill and care of the farmer; the soil being for the most part poor and shallow, the air cold, and the climate ungenial. Heavy fogs and boisterous winds frequently disfigure the face of the sky. Capricious as the weather of our island in general is, yet in Northumberland it seems to wear a peculiar inconstancy. Amongst other inconveniences, that deformed child of the ocean, called there the *sea-fret*, may perhaps be reckoned the most disagreeable; a thick and heavy mist, generated on the ocean, rolling from that grand reservoir of atmospheric discomforts—the east, and deforming the fair face of a day smiling perhaps in sunshine, with a mantle of mist, dark, damp, and chilling; starving the body with its penetrating cold, and shedding a baneful influence on the spirits of those who are unaccustomed to the *Bœotian* atmosphere.



The uncomfortable sensations which it produced in us, brought to my recollection a similar phenomenon and its effects, proceeding from the same quarter, experienced at Barcelona, the only inconvenience of that delightful climate; where this sea-born monster is seen hovering over the waves for three or four days, approaching to and receding from the shore alternately, as if to sport with the terrors of the inhabitants, and at length spreading itself over the land, in "darkness that may be felt;" and producing in every living creature, which it infolds within its noxious embrace, an irritability that discovers itself in general peevishness and ill-humour for four or five days, the term of its customary duration. Not that the sea-fret is followed by the like effects in Northumberland, since the general character of its inhabitants is kindness of manners, benevolence of heart, and unbounded hospitality in their mode of living. Of a piece with the climate is the face of the country, naked and unpicturesque; nor did we meet with a single pleasing spot from Morpeth to Warkworth, after we had passed the first milestone from the former, to which distance the road, pursuing the course of the river Wanspeck, afforded us a beautiful view in the murmuring stream and lofty-wooded-banks.' Vol. ii. p. 8,

Possibly chemists may be enabled to analyse the state of the atmosphere, and to discover the cause of certain effects which infallibly act upon the human frame.

In vol. ii. p. 24, we find the following sentence.

'Nathaniel baron Crewe, who was made bishop of Durham in 1674, and appeared to have been raised by Providence to the high dignity for the diffusion of happiness amongst his fellow-creatures, purchased (as I have before-mentioned) the manor and castle of Bamborough of the crown; and left them, by his will, (as if unwilling to receive the praise of men for his benevolent actions) to the charitable use of affording aid to vessels in distress, and solace to mariners who had escaped from shipwreck.'

But, in a catalogue of portraits in the first volume, the same prelate is characterised as a disgrace to the ecclesiastical character. Here is the passage.

'Nathaniel baron Crewe, bishop of Durham, one of the most despicable characters in the annals of James II. by whom he was selected as grand-inquisitor of the ecclesiastical commission, at which he rejoiced, "because it would render his name famous (he might more properly have said infamous) in history." On the reverse of fortune which deservedly attended that misguided prince, this obnoxious prelate, hoping to cancel the remembrance of his former offences, basely deserted the sovereign who had raised him, and affected to espouse the cause of liberty, which he had so long and so lately insulted. Ob. 1721, Æt. 88.' Vol. i. p. 124.

Fy! Fy! Mr. Warner! Do not write with so much rapidity. There have been many time-serving ecclesiastics besides bishop Crewe. We would wish to think him an excellent man, but un-

fortunately without that force of character which was necessary to bear such a political shock. His benevolence will incline candour to apologise; and we believe few men could at any time be found, who would exchange the rich bishopric of Durham for a state of poverty.

The description of the life-boat, the valuable invention of Mr. Greathead, a ship-carpenter of South-Shields, we shall transcribe.

‘ Its form is that of a long spheroid, thirty feet in length by twelve feet over; either end pointed, and thus calculated to row both ways, an oar serving the purpose of the helm. About eighteen inches below the gunwale a strong lining of cork covers the whole of the inside, which gives the boat such a buoyancy as enables it to live in any water. The crew usually consists of about twenty men, and the capacity of the boat enables it to receive about ten more. On the 30th of January, 1790, the life-boat of South-Shields first put to sea in a horrible gale of wind, for the glorious purpose of rescuing some unfortunate mariners who were the sport of the tempest in the offing; a number of cork jackets being provided for the crew, in case their vessel disappointed the expectations of the inventor, and failed in its purpose. But the precaution was unnecessary: floating like a feather upon the water, it rode triumphantly over every raging surge, and smiled at the horrors of the storm. The wreck was approached in spite of the elements; and the wretched crew, equally affected with astonishment and ecstasy, beheld the glorious life-boat—never was a name more happily imagined, nor more appropriately bestowed—along-side of their shattered vessel, and offering refuge from the tremendous abyss that was opening to swallow them up for ever. Restored to hope and life, they were removed into the friendly boat, and brought to land, to the unspeakable joy of the benevolent projectors of the plan, who had thus the double gratification of seeing that the vessel was calculated to answer its intention in the completest manner, and of rescuing at the same time several fellow-creatures from inevitable destruction. Since this first trial, repeated desperate voyages have been made for similar purposes, and with the like success, to the salvation of many hundred distressed sailors; and so confident are the seamen of the safety of the boat, and the impossibility of its being liable to casualty, that it is now become a matter of satisfaction to be employed in this service of saving the shipwrecked—a service that well deserves the civic crown. The inventor, naturally enough supposing that an object of such importance to the state as saving its citizens from perishing would be encouraged by government, submitted his plan, and offered his service to the ministry a few years since for the construction and establishment of life-boats all along the coasts of the kingdom; but the attention of the public was then unfortunately directed to other objects than the economising of human existence, and his offers were unattended to. In the true spirit of philanthropy, however, Mr. Henry Greathead, waving the idea of exclusive profit, instead of taking out a patent for the admirable invention, and thus confining its advantages to himself, generously offered to communicate to others every information in his



power on the subject of the construction of the life-boat, and to diffuse by these means as much as possible the blessings resulting from its adoption. In consequence of this, another person has built vessels of the same kind, and their number has thus been multiplied in the manner before-mentioned. The pecuniary remuneration which the crew of the life-boat receive, is what the generosity of the affluent, saved by their exertions, may bestow upon them; the "blessing of him that was ready to perish," is the only but rich reward when the poor mariner is rescued from destruction by their means.' Vol. ii. p. 29.

Some of the names are wrong spelled. In p. 52-53, for *Bronscolumn* read *Branxholm*; for *Yeuse* read *Euse*; and for *Lanholm* read *Langholm*. We begin to suspect our author's knowledge of Latin; 'this *castra*,' p. 65, should be *castrum*. But the rapid succession of Mr. Warner's books is a sufficient proof of hasty composition.

The description of Hawkston Park, the residence of sir Richard Hill, in Shropshire, is the best in the present volume; but we have not room to transcribe it. The features are new and striking. The character of Ann of Denmark, wife of James the First, p. 240, seems to show that our author's knowledge of English history is confined to Hume. He should have read Sully's Memoirs, and other books of that period. The monument, p. 264, erected by the earl of Warwick to the memory of a faithful servant, is an excellent example; and, if such instances were multiplied by masters, the number of good servants would be increased. We must transcribe a passage, p. 284, &c. as it may be of general utility. The situation is Stow-on-the-Wold.

'The want of water also is now obviated by the ingenuity of a common mechanic, who has found means to supply the town with a sufficient quantity of the element upon reasonable terms, by the simplest machine imaginable. The structure which contains the apparatus consists of two divisions; a circular stone-work apartment, twenty feet high and thirty-six feet diameter at its base, and a wooden frame-work upon it of rather greater height, but gradually decreasing in diameter as it ascends. This is composed of perpendicular shutters, that open or close by a very simple contrivance, and thus admit the wind from any point, which acts upon a vertical fly-wheel made of upright planks, of a breadth nearly equal to the diameter of the frame-work. This fly-wheel gives motion to three levers, out of which works a pump, whose compounded powers raise the water about one hundred and thirty feet into a large reservoir, from whence it is carried through a series of pipes into the town. A good brisk wind will throw up about sixty-three hogsheads in two hours. When this powerful agent is wanting, a horse is fastened to an arm at the bottom of the fly-wheel, who will raise about sixteen hogsheads in the same time. The expense attending the construction of the machine and its covering was about 300*l*.; that of laying



the pipes, 700*l.* additional. The receipts, however, are not answerable to the risque and charges; as only 110*l.* is received from the water-rents of the houses to which the element is conducted, and out of this about 75*l.* must be deducted for annual expenses. Jonathan Hill, the contriver and architect—another Brindley, perhaps, were there another duke of Bridgwater to bring him forward—erected the whole of the edifice about four years ago, and is retained to work and keep it in repair. We had no doubt that it might be applied with great success to the grinding of corn, and other equally useful purposes.' Vol. ii. p. 284.

In the account of Abury, we suspect that our ingenious author has trusted too implicitly in Dr. Stukeley; who, far from being accurate, as he supposes, is full of wild imaginations. If the accounts approach the truth, the monument near Abury seems to have been of the same kind with Stonehenge, on a far more extensive scale. We have not ourselves been on the spot; but wish for an accurate plan by a plain sensible surveyor, quite a stranger to antiquarian ideas and the occasional romances of tourists. If it correspond with the descriptions, it may probably have been a larger national court erected by the West Saxons, or more probably at the time that their kingdom was subject to Mercia; for though Christianity did away the sacrifices, there is no reason to conclude that an instantaneous alteration took place in the political institutions. The stones at Abury—of which few now remain, the ground being an object in tillage and pasture, and many broken for building houses, while Stonehenge has not been exposed to such injuries—are from fifteen to seventeen feet square, of the kind called *bolder-stones*, or *sarsons*, in the country, consisting of siliceous grit found in several bottoms in the neighbourhood. According to Mr. Warner, they accompany the great southern stratum of chalk, which crosses the kingdom from east-north-east to west-south-west, through its whole course, lying imbedded in the red earth which crowns its surface. This red earth we do not remember; but the geological fact is highly deserving of notice. Is the siliceous sand-stone primary or secondary? Does it consist of particles washed from the quartzose masses of Wales, afterwards crystallised, as it were, in rude parallelograms?

Upon the whole, this is a pleasing and an amusing production; but we must again express a wish that our industrious traveler would write with a little less rapidity.

ART. XIII.—*The Complaynt of Scotland. Written in 1548. With a preliminary Dissertation and Glossary.* 4to. 2l. 2s. 8vo. 1l. 1s. Boards. Cadell and Davies. 1801.

WE are glad to see a republication of this curious and classical work in old Scottish prose. The editor is Mr. Leyden, who has shown considerable talents in the execution; and it is dedicated to Richard Heber, esq. as being undertaken at his suggestion. It is printed in a neat and accurate manner; though we should have wished for an ink of double the blackness; and request that our printers would inspect the common works now published in France, which strangely contrast with what are called the monks and friars of our presses. The uniform full black colour imparted by the French presses is strikingly different from the pale meagreness of our common press-work. In the present production, the quarto, which should have been most carefully attended to, is rather inferior to the octavo.

The first idea of a republication of the *Complaynt of Scotland* was suggested by the editor of *Poems from the Maitland Manuscript*; London, 1786, vol. ii. p. 542. The opinion of that editor, that the work was written by one Wedderburn, Mr. Leyden attempts to controvert; but certainly without success. Mr. Herbert, who republished *Ame's Typography*, was a heavy plodding man, originally engaged in very different pursuits, and wholly destitute of common literary sagacity. Nor can we compliment Mr. Leyden upon this occasion, whose reasoning seems to us rather grotesque. Any man of plain sense would conclude, from the double mention of this rare article in the *Harleian Catalogue* under the name of Wedderburn, amounting to proof positive, especially as the name is spelt with a V instead of a W—a singularity which prevails throughout the book—that the copy there mentioned had the title-page, which is wanting in all the others, and in which the name of the author appeared. The difference of spelling in the two articles of that catalogue proceeds merely from greater care, as usual, being employed in the first entry. Mackenzie was not in the least conversant in the critical study of antiquities: and Mr. Leyden seems to forget that his *Lives of the Scottish Authors* abound with the grossest errors. The doubts concerning sir James Inglis might have been done away by looking at Mr. Pinkerton's *History of Scotland*; and our editor has certainly, in this instance, acted like a mere antiquary, in throwing obscurity over a clear subject.

He proceeds (p. 17) to offer his opinion that this singular production was written by sir David Lindsay, because, forsooth, he wrote many poetical Complaints; and both authors have thoughts in common! The whole introduction is extremely

tedious and prolix; and the most patient antiquary will find considerable difficulty in the perusal. Mr. Leyden has evidently read a great number of old books; but the want of divisions and arrangement throughout two hundred and ninety-two deadly pages presents a chaos without any bridge over it, and which we shall never again attempt to pervade. In the form of distinct notes, and reduced to half the length, this mass might have been rendered somewhat bearable; but as long notes have justly become an object of ridicule, they now, it seems, begin to be amassed into long introductions, which can be of no possible service, as the various topics are utterly forgotten before we arrive at the text:

Dum vitant stulti vitia, in contraria currunt.

One specimen we must select for the benefit of our readers.

‘ Besides these romances, the “Tale of the Priests of Pebles” is cited in the Complaynt, p. 223, as a popular composition. Indeed, this enumeration of popular tales and romances cannot be considered as complete, though it marks the peculiar taste of the author of the Complaynt. “The Maying of Chaucer,” a copy of the “Complaint of the Black Knight,” adapted to the Scottish idiom, was printed in 1508, as well as “Sir Eglamour of Artoys,” a metrical romance, alluded to in “Cockelby’s Sow;” which animal, it is said,

——— “gaif a batell curious,  
To Eglamoir of Artherus.”

‘ Douglas mentions “Peirs Plowman,” “Maitland upon auld Beird Gray,” “How the Wran came out of Ailssay,” “Gilbert with the white Hand,” “How Hay of Naughton slew in Madin land.” Madin land, is probably the country of the Amazons, and seems formerly to have been the subject of some popular Scottish songs; for the following lines occur in a medley in Constable’s ms. Cantus:

“ We be all of Maiden land,  
Maidens you may see.”

‘ Douglas mentions “Crabbit Johne the Reif,” whose name likewise occurs in the writings of both Dunbar and Lindsay. The latter author, in his tragedy of Beatoun, says, that the Cardinal, in his disgrace,

— “sum time, wist not quhair to hyde his heid,  
Bot disagysit, like John the Raife, he zeid.”

Lindsay likewise mentions the “Spreit of Gy,” probably alluding to the romance of “Gy of Warwicke.”

‘ In a ms. poem of Wedderburne, an allusion occurs to another romance—



" Zung Pirance, the son of erle Dragabald,  
Was dirlit with lufe of fair Meridiane;  
Scho promest him hir lufe evin as he wald,  
And in ane secret place gart him remane,  
Blawand ane kandill by art magiciane,  
In frost and snaw quhill day licht on the morne."

A considerable number of the romances here recited appear to have been equally popular in England, about the period of the Complaynt; for, the language in which they were composed, was understood with equal facility, in both kingdoms, and the manners of the lower classes were not essentially different. In "a Letter; whearin, part of the entertainment vntoo the queenz Maiesty, at Killingworth castl in Warwik Sheir, in the Soomerz Progress, 1575, is signified," we are presented with the following curious enumeration of romances and songs, which were then popular in England.

' Captin cox, an od man I promiz yoo: by profession a mason, and right skilfull, very cunning in fens, and hardy az Gawin; for his tonsword hangs at his tablz eend: great ouersight hath he in matters of storie: for as for King Arthurz book, Huon of Burdeaus, The foor sons of Aymon, Beuys of Hamton, The squyre of lo degree, The knight of courtesy and the lady Faguell, Frederik of Gene, Syr Eglamoour, Syr Tryamoour, Syr Lamweil, Syr Isenbras, Syr Gawyn, Olyuer of the castl, Lucres and Eurialus, Virgels life, The castl of Ladiez, The widow Edyth, The King and the Tanner, Frier Rous, Howleglas, Gargantua, Robinhood, Adam Bel Clim of the Clough & William of Cloudesley, The Churl and the Burd, The seuen Wise Masters, The wife lapt in a Morels skin, The sak full of nuez, The Seargeaunt that became a Fryar, Skogan, Collyn Cloout, The Fryar and the Boy, Elynor Rumming, and the Nutbrooun maid, with many moe then I rehearz heere: I belecue he haue them all at hiz fingers endz. Then in philosophy, both morall & naturall, I think he be az naturally ouerseen: beside poetrie and astronomie, and oother hid sciencez, as I may gesse by the omberty of hiz books: whearof part, az I remember; The sheperdz kalender, The ship of Foolz, Danielz dreamz, The booke of Fortune, Stans puer ad mensam, The hy way to the Spithouse, Julian of Brainsfords testament, The Castle of Loue, The booget of Demaunds, The hundred mery Talez, The book of Riddels, The seauen sororz of women, The prooud wiues Pater Noster, The Chapman of a peniwoorth of wit: Beside hiz auncient playz, Yooth and Charitie, Hikskorner, Nugize, Impacient pouertie, and heer with, Doctor Baords breuiary of health. What should I rehearz heer? what a bunch of ballets & songs, all auncient! az, Broom broom on hil; So wo iz me begon; Troly lo; Ouer a whinny Meg; Hey ding a ding; Bony lass vpon a green; My bony on, gaue me a bek; By a bank az I lay: and a hundred more, hath fair wrapt up in parchment, and bound with a whip cord. And az for allmanaks of antiquitiee (a point for Ephemerides) I weene hee can sheaw from Jasper Laet of Antwarp, vnto Nostradam of Frauns, and thens vnto our John Securiz of Salisbury. To stay you no longer heerin, I dare saye hee hath az fair a library for thees sciencez, and az many

goodly monuments, both in prose & poetry, & at afternoonz, can talk as much without book, az ony Inholder betwixt Brainfoord and Bagshot, what degree soeuer he be," &c.' p. 245.

We must also offer a transcript from p. 289.

' It only remains, therefore, to state the process, which has been observed, in preparing, for the press, an edition, which claims the merit of scrupulous fidelity, with whatever defects it may be incumbered. Of the Complaynt of Scotland, only four copies are known to be extant; one of which is deposited in the British Museum; another belongs to his grace the duke of Roxburgh; a third to John M'Gowan, esq.; and the fourth to Mr. G. Paton. All these copies were imperfect; but three of them have been completed from each other. The two last have been constantly used in this edition; and the Museum copy has been occasionally consulted. For convenience of reference, the pages in this edition correspond exactly with those of the ancient copies. The orthography of the original, however barbarous or irregular, has always been preserved, except in the case of obvious typographical blunders. With all his respect for ancient authors, the editor has never ceased to recollect, that no ancient of them all, is so old as common sense; and he is ready to admit, that the preservation of an obvious typographical error, has always appeared to him, as flagrant a violation of common sense, as the preservation of an inverted word or letter; a species of inaccuracy, which the most rigid antiquary does not hesitate to correct. To enable every person to determine, whether this licence has been abused, a list of such alterations is subjoined. In marginal quotations of classical authors, which were generally very erroneous, without being capable of illustrating any point of orthography or grammar, the true reading has been silently restored. With respect to the punctuation, as that of the original was almost constantly erroneous, without any attention to system, it has been corrected when necessary; and the semicolon, which does not occur in the original, has been sometimes employed.'

The glossary is ample, and in some respects curious. In p. 347 of the second progress of sheets, the author expresses a strange opinion, that the fishermen on the east coast of Scotland, instead of retaining the rough old dialect of their fathers, are, forsooth, of Flemish and Danish origin!

With regard to the work itself—The Complaynt of Scotland, which here becomes almost an appendix to Mr. Leyden's prolix, digressive, and retrogressive dissertation—it is printed not as a classic, but in *fac simile*, with all the confusion of the original edition. Upon this plan, we might print the Greek and Roman classics, not with the elegance and clearness of modern typography, but in the confused manner of the manuscripts! We suspect that the editor of the Maitland Poems would have followed a different method; but he is, we believe, sufficiently disgusted with the barren field of Scotch history and antiquities, in which the greatest labours have been repaid not only with in-

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gratitude, but with calumny. 'It is an ancient saying, that neither the wealthy, nor the valiant, nor even the wise, can long flourish in Scotland; for envy obtaineth the mastery over them all;' says sir David Dalrymple, in his Annals, vol. II. p. 209, translating the words of old Fordun.

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### RELIGION.

ART. 14.—*Sermons by the Rev. John Wight Wickes, M.A. 8vo. 8s. Boards. Carpenters. 1801.*

THE conflict in which we have been so unsuccessfully engaged has given place to the prospect of a happier intercourse between the two hostile countries; and the memory of enmity and malignant passions should least of all be preserved in discourses from the pulpit. Indeed a writer does not consult his own interest by introducing such topics; for, if they might have been thought necessary to act upon the feelings of an audience at the moment of delivery, in the stillness of the closet, and at a distant period of time, allusions to local circumstances are either entirely forgotten, or fail to operate on the mind. We must repeat it, that a preacher has a field sufficiently extensive for the greatest abilities, without wandering from his records. Man in the sight of God is his subject. The only conflicts that he is to speak of, are the conflicts with his wicked and base passions: the victories are over himself; the triumphs are those of our Saviour. Whatever should be uttered by a preacher does not belong to man in this or that nation, but to man in every quarter of the globe; and every thing, however praise-worthy, honourable, or glorious it may be in other places and in other circumstances, if it be intended to excite animosity, revenge, or passion, against a fellow-creature, is totally out of place in the pulpit.

We are led to the repetition of such remarks by the following extract.

'Threats of extirpation are melancholy to consider. A relentless enemy, determined upon our utter ruin, cannot be successfully resisted without unanimity on our side; without great and voluntary sacrifices, personal exertion, and zealous activity. These things are necessary for our preservation; they are still needful, as the means of counteracting force; they are essential to the maintaining our freedom, our laws, our religion, nay, even our existence as a happy nation. The hardships we at present sustain may indeed be accounted



great ; but the contest is become the result of necessity, not of will. In such a cause, though great are our difficulties, yet glorious is the conflict. We are contending for all that is dear and precious to us, as men and as Britons. And is not comparative evil better than superlative misery ?—Is it not more prudent, will it not be more wise, to be patient under a known and temporary hardship, rather than foolishly draw upon ourselves the horrors of an invasion, by secret conspiracies, disloyalty to the best of monarchs, and injudicious ill-founded complaints against the ruling powers ?—Should we not, rather, fired with a becoming resentment, warmed with patriotism, and zealous for our own domestic happiness, resolutely strive to overcome ?—Should we not, with promptitude and alacrity, step forward as one man, subduing the spirit of party ; firmly uniting in one bond of unity among ourselves, and attachment to our government, contend for our lives, our property, our religion, our families, our country ?—Reason would suggest the propriety of action—self-preservation enforces the necessity of resistance.’ P. 343.

Now what would have been thought of the preacher, if, when our armies were preparing for the invasion of France or Holland, he had expatiated on the necessity of the French to resist us, and, placing himself in their situation, had endeavoured, by all the motives of religion, to combat the measures of government ? But if it be right on one side of the water for the preachers of the Gospel to be spurring on their hearers to active exertions in the field, the same must be allowed to those on the other side ; and thus the class whose office is to breathe nothing but good-will and love towards men are employed in practices totally opposite to those of our Saviour and his apostles. Surely the dignity of the character in which a Christian audience is addressed by a preacher of the Gospel ought to inspire a very different conduct : and we shall hope that our opposition to such an abuse of the clerical office during the war may excite some clergyman to a full examination of the subject during peace, and to lay down such precise rules, that hereafter his brethren may be employed solely in soothing the calamities of warfare ; and that it may be disreputable to abuse the pulpit by the introduction of questions adapted only for the house of commons or the field of battle.

Throughout these discourses, the allusions to domestic or foreign politics are frequent : the language is too much studied ; and morality prevails over the peculiar truths of the Gospel. We very much suspect that the ideas conveyed to a hearer by the following sentence must have been very indistinct, as we were obliged to peruse it twice, with some attention, before we could apprehend the preacher’s meaning.

‘ Should the cold deliberations of prudential caution anticipate ensuing misery consequent of ignorance, and concomitant with depravity ; avarice itself, when guided by interest, would unbend and be charitable.’ P. 312.

Similar passages occur in several of the discourses ; and if an audience might speak in terms of approbation of some of them, it must be rather from the supposed harmony of the periods than a judgement formed on their arrangement or perspicuity. From some passages,

however, we are inclined to hope for better things in future from this writer; and if he study to make his discourses level to the capacities of those a little below the common average of an audience, they will be equally intelligible and pleasing to the highest and most learned. Less attention to fine writing, as it is called, will enable him to write better; and his success will be still greater if he animate his thoughts and discourses by a more frequent appeal to the grand truths and sentiments conveyed by the inspired writers.

ART. 15.—*Twelve Sermons. By John Grose, A.M. &c. 8v. 4s. Boards. Rivingtons. 1801.*

Instead of affecting any claim to literary merit from these discourses, our author observes that they are only exhibited as a part of those professional labours in which he is constantly engaged. Now, as there are upwards of ten thousand clergymen engaged in similar labours, if each should follow this mode of exhibiting his labours to the public, our press would be weighed down with the rhetoric of the pulpit. But this motive for introducing discourses to notice is no more satisfactory than another mentioned in conjunction with it—the ardent wish of promoting the cause of religion and virtue. We should hope that every clergyman is affected by the same laudable desire; yet it is not necessary that his exertions should appear beyond the limits appointed by his ecclesiastic governors.—For the general character of this work, we will adopt the writer's own words.

‘The doctrines which are principally enforced in these discourses are, the fallen state of human nature,—the turpitude, and guilt of sin,—the purity, and extent of the moral law,—the absolute need of an expiatory atonement for sin,—and the full, finished, and perfect redemption, which Christ hath accomplished for the guilty. And whilst they point out from the authority of Holy Writ, that Christ is the way, the truth, and the life,—and the only name given under heaven whereby we can be saved;—they no less recommend to our serious attention the morality of the Gospel, and the inseparable union of faith and practice.—Whilst they assert the absolute need of regenerating grace, and the blessed agency of the Holy Spirit, they uniformly urge the importance of cultivating those Christian graces, which peculiarly adorn our holy religion.—These are the prominent features of the discourses now offered to public view; and which are written in strict conformity to the doctrines contained in the articles, homilies, and liturgy, of our excellent establishment.’  
P. ii.

‘It is so seldom, in modern discourses, that the articles, homilies, and liturgy, are referred to, that this peculiar characteristic of our author's mode of writing should be mentioned, much to his praise: and we will add another commendation—we mean, that, with the strongest attachment to the church, he is devoid of that bitter and persecuting spirit which has at times disgraced too many of its members.

‘There is also a mistaken zeal, when we prostitute the venerable name of religion, to advance only our interests or opinions; and



when we persecute those who differ from us either in a mode of worship, or in doctrinal theories. Thus the scribes and pharisees persecuted even the meek and lowly Jesus, though he came on an errand of love. This mistaken zeal further displays itself, when we pursue things as tending to promote the glory of God, which are calculated to produce effects diametrically opposite. This was evinced in the zeal of the idolatrous Gentiles; and also in that of the papists, for the worship of images, relics, and the like. Superstition and enthusiasm have unitedly defaced the artless simplicity of truth. For what can be a more mistaken zeal, than to make religion consist in a down-cast look, in the gloom of dulness, or in a habit of prescribed dimensions? True piety is seated in the heart; and whilst it mourns inwardly for the guilt of sin, it looks with an eye of faith to a crucified Redeemer, who hath made a full and ample atonement for sin, and who hath brought in an everlasting righteousness. A mistaken zeal leads men to take improper ways and methods for advancing the interests of religion; as was manifest even in the followers of Christ, who were rebuked by our blessed Lord for wishing fire to come down from heaven, to destroy those who obstinately refused the glorious invitations of the Gospel. And indeed it is evident from ecclesiastical, no less than profane history, that numbers have unhappily mistaken the true spirit and genius of our holy religion, which is mild, gentle, and persuasive; which addresses itself to the reason and understanding of men; using no other mode of enforcing its precepts, but the authority of Scripture, the evidence of facts, the demonstrations of truth, and the positive command of God. If men are determined to resist the influence of a pure religion, and obey not the Gospel, let us pray for them, but not persecute them,—“For it is written, vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” P. 116.

**ART. 16.**—*Devotional Exercises, for the Use of young Persons.* By Charles H. Ellbeloved. 12mo. 2s. Boards. Johnson. 1801.

The design of this work is to lead the thoughts of young people daily to their Creator, and to form their minds to prayer. The intention cannot be too much praised; and, in general, the execution is to be commended. The author does not, however, seem to have considered sufficiently the capacities of youth, nor to have adapted his style entirely to the model of their understandings. His reflexions are pious and just. The introductory address conveys solemn truths; but, to one who has never before tried the experiment, it must be astonishing to perceive how many paragraphs are read by young persons, when the language is at all flowery or elevated, which convey no distinct impressions to their minds. This experiment may be enforced by our author on a young person or two of tolerable capacity; and, by this mode of reading his address, he will see how far they comprehend it, and will thence be able to form a judgement in what manner it may be revised so as to make it of more general utility. The prayers are rather too long, and savour too



much of the essay-addresses used in some pulpits. The prayers of the church of England, in the Common-Prayer book, would have been better models for imitation ; indeed many of them might have been adapted, with but little alteration, to the author's purpose.

**ART. 17.**—*A Sermon preached at the Octagon Chapel in Norwich, August the 30th, 1801, for the Benefit of the Norfolk and Norwich Hospital. By Pendlebury Houghton. 8vo. 1s. Johnson. 1801.*

'This discourse is adapted to the occasion ; and the occasion is one in which a truly evangelical preacher appears to very great advantage. The first institution of infirmaries by a Roman lady is very well introduced, as is also the instance of the gratitude of a sailor for the benefits received at the hospital ; and the general account of the conduct of the institution must have been pleasing to the audience, which could not be otherwise than affected by the peculiar address to them in its favour. If the sermon should reach another edition, we recommend to the writer to enlarge his note on *Fabiola* by a sketch of the progress of similar institutions to the present day, in which he may properly notice this remarkable circumstance, in a nation renowned for its charities—that, while in other countries the ladies are very frequent visitors and assistants in hospitals and infirmaries, in England the whole care of them seems to have devolved on the men ; and that, excepting the matron, the hired female assistants, and the female patients, no female enters into these mansions consecrated to the relief of suffering humanity. Our fair countrywomen have, we are persuaded, as good hearts as those of any nation on earth ; and the *mauvaise honte*, which deters them from following the bent of their dispositions, might, with proper care and attention, be gradually removed.

**ART. 18.**—*An Appeal to the Society of Friends, on the primitive Simplicity of their Christian Principles and Church Discipline ; and on some recent Proceedings in the said Society. 8vo. 1s. Johnson. 1801.*

We have often heard the society of friends, or quakers as they are vulgarly called, accused of being deists ; but had no suspicion, till very lately, that there was any reason to believe that the doctrine of the Trinity was acknowledged by many of them, and least of all by their chiefs. The intent of this publication is to show the society that their founders and earlier professors—and in this we agree entirely with the author—did not believe in the doctrine discussed. But the society has changed its nature considerably. The original idea of equality seems to have lost ground ; and its form of church government approaches every day more nearly to that of a political association. The cause of this change seems to consist in 'the gradual extension of the power and influence of the select meetings at large, and the consequent dissolution of their former connection with, and regular subordination to, the meetings for discipline.' Hence there have doubtless been of late great defections from the society ; and a long duration of its existence seems to us to be very precarious. Whether this be of much importance, it is not for us to determine ; but the slightest acquaintance with the society

of friends, in its present state, must evidently lead to a prognostication that it must speedily either be reformed or ruined.

ART. 19.—*The Gospel Testimony: a Sermon, preached at the Opening of the New Meeting, near Greenland Dock, Rotherhithe, August 25, 1800. By John Townsend. Published by Request. 8vo. 1s. Matthews.*

To this discourse, the audience, in a meeting built for members of the Calvinistic persuasion, gave an indulgent and patient hearing through one hour and a quarter. Why they should wish to extend their indulgence and patience to another hour and a quarter in the closet, the contents of the sermon give us no clue to discover.

ART. 20.—*A Sermon, preached at the Parish Church of Childwall, near Liverpool, the 21st of December, 1800, being the Day on which his Majesty's Proclamation was read, recommending Economy in the Consumption of Grain. By the Rev. J. Sharpe, Minister of the said Church. Published at the Request of the Congregation. 8vo. Rivingtons. 1801.*

A very just rebuke on those unfeeling men who could convert the distresses of the times into an occasion of making their fortune: but we must not be surprised at such a disposition in a neighbourhood where so many fortunes are made or marred by speculations on the produce of kidnapping, enslaving, and selling the persons of our fellow-creatures on the coast of Africa.

ART. 21.—*A short Account of the Work of Grace in the Life of William Coombs, a Youth of Buckfastleigh, in the County of Devon; who, after nearly two Years Walk with God, left the Church Militant here below, to join the Church Triumphant, which is above; and died the 12th Day of November, 1801, aged 13 Years. Drawn up from authentic Testimonies, at the Request of the Church of which he was a Member. By Robert Hawker, D.D. Vicar of Charles, Plymouth. 12mo. 6d. Williams, 1802.*

The title-page sufficiently explains the contents of this publication, which may be compared with the miracles performed at the tomb of the abbé Paris. By a proper distribution of it, a number of young methodists will be qualified to prattle texts of Scripture, just as boys of the same age, at the grammar-school, can repeat verses.

ART. 22.—*The Duties of Men in public Professions, considered in a Charge delivered to the Clergy of the Archdeaconry of St. Alban's, at a Visitation, holden May 27, A.D. 1801. By Joseph Holden Pott, Prebendary of Lincoln, &c. Printed by Request of the Clergy present. 4to. 1s. 6d. Rivingtons. 1801.*

A very sound wholesome charge, which may be applied to any set of men whatsoever in a public profession. It exhorts every individual to be attentive to the duties of his station—the private soldier should be careful to employ his thoughts on his exercise and service in the ranks—the curate and vicar on their flock, in the respective parishes to which their exertions ought to be confined. The clergy present requested the printing of this discourse; or we should have thought



the speaker might have been satisfied with their approbation, and the effects it produced on such an audience.

### MEDICINE.

**ART. 23.**—*Annals of Insanity, comprising a Variety of select Cases in the different Species of Insanity, Lunacy, or Madness, with the Modes of Practice, as adopted in the Treatment of each.* By William Perfect, M. D. 8vo. 8s. Boards. Murray and Highley. 1801.

We remember perusing the first edition with some satisfaction, as containing several well drawn, but perhaps not always sufficiently discriminated cases. To these many are now added; and the collection may be of service in elucidating the diseases of the mind. The author will, however, allow us to observe, that they would have been much more useful, if they had been more scientific.

**ART. 24.**—*A Treatise on Ophthalmia; and those Diseases which are induced by Inflammations of the Eyes. With new Methods of Cure.* By Edward Moore Noble, Surgeon, 8vo. 3s. sewed. Robinsons.

We have for a long time expected the second part of this treatise; but, from the delay of its publication, begin to despair of receiving it; and must now notice the first, though we cannot well judge of the propriety of the precepts till we more fully perceive their application.

Ophthalmia, in general, is well described; and the author's treatment of mechanical causes of inflammation in the eye we think judicious. His system is that of Brown, viz. of accumulated and exhausted irritability; which, we have said, is a doctrine well founded, and frequently applicable, though it has been carried much too far. We shall add the author's own account of his plan of cure, intended to be the subject of the second part.

‘It may, perhaps, not be improper in this place, to take a general view of what is intended to be given in the second part, which will conclude this treatise.

‘In the first place I shall enter upon the cure of the inflammation of the eye.

‘In the laws of the animal economy, there is scarce any fact more clear, than that a *stimulus* stronger than usual being applied to the moving fibre, makes it less easily excited into action, and that on the sudden subtraction of this increased *stimulus*, the motions of the part will be diminished.

‘Upon this law will depend my method of cure of the ophthalmia. The treatment of the disease admits of a variety of modifications; but my principal object will be the application of a *stimulus*, in a peculiar manner, as great as the eye can bear, without being thrown into convulsive motions, and when this *stimulus* loses its effect of causing pain, to suddenly remove it, and diminish all *stimuli*, or irritating causes, as much as possible.

‘By these means a diminished action of the vessels will be induced, the pain will be moderated, and an alleviation of the symptoms will take place.



'By convulsive motions are meant, those motions which take place from the injudicious application of too powerful stimulants; as the tincture of opium, which has been so much extolled, under the name of the *Tinctura Thebaica*, by Mr. Ware, from an old formula of the College of Physicians. The tincture of opium is the most efficacious application that has ever been recommended to the public for inflammations of the eye; but, like all other powerful medicines, whose *modus operandi* we are not well acquainted with, it is daily employed improperly, to the great pain and distress of the patient. It will be my endeavour, in the succeeding part, to lay down rules for its application, and to explain on what its salutary effect depends.'

P. X.

Atonic ophthalmia, and some kindred diseases of the eye, will be afterwards noticed.

### EDUCATION.

**ART. 25.**—*The Parents' Friend; or Extracts from the principal Works on Education, from the Time of Montaigne to the present Day, methodised and arranged. With Observations and Notes by the Editor. 2 Vols. 8vo. 14s. Boards. Johnson. 1802.*

To persons who have not leisure to consult the numerous publications that have lately appeared on the subject of education, these volumes afford much useful information. The extracts are taken from most of the principal writers, chiefly French or English, without a slavish adherence to any of their particular systems; and a parent who exercises his own judgement will, from the variety of hints here suggested, either improve or correct his own practice. It is necessary for him, we repeat, to exercise his own judgement; for it cannot be expected that every precept in this work will bear the test of examination or experience. Thus it is recommended that boys should learn to swim, in which we agree entirely with the editor; but when it is added that bladders, bull-rushes, and, above all, a cork-jacket should be used, we know, from experience, that a boy will learn to swim much better without them; and if he has the advantage of seeing a few excellent swimmers, will, after paddling a little in the water, by his own exertions arrive in a short time to very great proficiency in that useful and elegant accomplishment. The old system of making children hardy is a little too much inculcated; but the different methods of improving their senses, and exercising their judgements, cannot be too strongly recommended to those who are intrusted with the care of education. We approve highly of the editor's solicitude, that his work should not fall into the hands of young people; it is not for them to examine systems of education, or plans which must be confided to the wisdom of their superiors: but, on the other hand, we may particularly recommend it to be perused by mothers; and if, in a company of fathers and mothers, the propriety of several maxims in this work were every week discussed, it would be the means of affording them very entertaining topics of conversation, and useful hints for the better management of their families.

ART. 26.—*The amiable Tutores ; or the History of Mary and Jane Horstby. A Tale for young Persons.* 12mo. 2s. Boards. Hurst. 1801.

The moral of this tale is good. Two young ladies of Harley-street had been educated, as it is called, by a French gouvernante, and, of course, could babble a little French, run over the keys of a harpsichord, make a sort of dawdling to be flattered as painting, but were totally unacquainted with real life, and every thing that might tend to enlarge their minds, improve their tempers, and make them good wives and good mothers. Their aunt, a sensible woman, takes pity on their unhappy situation, when the eldest was fifteen, and the youngest fourteen years of age, carries them to her country-seat, and, by due attention, brings them to useful habits of reading, thinking, and exercise. As the tale is designed for young persons, greater care should have been taken of the style and language, both of which are faulty. 'The umbrageous shade of some wide spreading tree' may seduce young persons from the use of their native tongue, in which they should be taught to speak without affecting the hard words of a Johnson and a Gibbon, whose fatal influence on our language is every day more and more perceived in the compositions intended for youth.

ART. 27.—*Hints on the Education of the lower Ranks of the People ; and the Appointment of Parochial Schoolmasters. Respectfully submitted to the Proprietors of Land in Great-Britain.* By George Chapman; L.L.D. 8vo. 6d. Cadell and Davies. 1801.

The object of the work is to encourage the establishment of schoolmasters in parishes—an object which deserves the attention of the legislature. We may observe, however, that it is in vain to appoint schoolmasters, unless inspectors are appointed by government to report every half year the state of their schools. Indeed, before this new plan is taken into consideration, it would be a desirable thing to have the actual state of the schools now established in different parts of the island examined into, that if in any district they have become sinecures, or are ill-conducted, the funds may be applied to their original purposes.

#### POETRY.

ART. 28.—*La Bagatella, or Delineations of Home Secrecy ; a Descriptive Poem. In Two Parts. With Notes, Critical and Historical.* By William Fox, Jun. 8vo. 7s. 6d. Boards. Rivingtons. 1801.

Mr. Fox gives the following history of his poem.

'It may, perhaps, amuse my readers to learn the history of the following bagatelle ; which is, briefly, this :—It happened, that on a fine morning, in the early part of the last spring, having just recovered from the languors of an indisposition, I strolled forth through the fields that lie contiguous to my habitation ; and, feeling greatly revived by the genial warmth of the air, and the fresh and blooming aspect of every object around me, I could not forbear, on returning



from my walk, to express myself in terms, perhaps too enthusiastic, of the beauties of the country, and the pleasantness of the scenery, over which I had rambled.

‘ A lady, who was then visiting in my family, rallied me a great deal on the poetic fervour of my descriptions, but sarcastically lamented, that my labours should have been employed on scenes so entirely unworthy of the embellishment, which I had bestowed upon them; and concluded, by triumphantly asking, “What of sylvan, or of rustic beauty, could be any where found at a distance of not more than three miles from the metropolis, within the din of its noises, and the very smoke of its chimnies?”

‘ Piqued by the severity of the observation, my spirit inwardly muttered, “Although, my fair friend, you despise now these home-scenes, in the praises of which I am so lavish, yet I will, methinks, one day compel, even *you*, to allow, that they are not destitute of every attraction; and that, if to your eyes they can present no real verdure, you shall one day confess, that at least they “look green in song.” P. iii.

The versification is smooth, and the whole temper of the poem pleasing. We copy the concluding passage, as the best.

‘ Stranger, if e’er by this low verse allur’d  
To these home-paths, and fresh green flowery meads,  
Slight not the flowery meads, the russet paths,  
For they are pleasant—they are dear to me.  
What, tho’ no mountain-height here lifts its head,  
Wood-crown’d—whence the lone ruin’d abbey peeps,  
That erst had shelter’d many a sainted maid,  
Or where the castle’s many-faned towers  
Salute the early glimmerings of the morn?  
What tho’ nor classic Cam, nor Isis here,  
Extend their laureat arms, nor proudly lave  
Our streams, the haunts of Academus’ sons;  
Yet ever-bounteous nature, here the same,  
Unfolds her stores. The common grass here scents  
As pure as in the unfrequented vale.  
The gently rippling stream here runs as clear  
As other streams—the birds as sweetly sing  
As forest birds, where no one lists to hear.  
And this our homely well, and bubbling brook,  
Tho’ never honour’d yet by poet’s song,  
To me more grateful flow than stranger rills,  
Whose sides no friend hath trod, and from whose banks  
No kindly hand hath cull’d the flower, to say,  
“Remember me!” and (might I dare indulge  
A thought so vain) altho’ unknown to Fame,  
These humble walks now wind their modest course,  
All unhistoric—unpoetic ground—  
Yet hitherward, in other days, perchance,  
Led by this pensive verse, some kindred heart  
May heave a sigh for me—some love-lorn youth  
May, as across th’ old bridge he hangs his head,



To his companion whisper tenderly,  
 (Whilst I, a listening spirit, hover nigh)  
 " 'Twas here our village bard was wont to stray,  
 Muttering his fancies to himself aloud ;  
 Here have I met him at the gray of morn,  
 When the fresh roseate breath of early spring  
 Wav'd o'er the daisied meadows, pacing slow  
 These paths along—and oft, at twilight hour,  
 On this low bench, by moonlight, did he sit,  
 Gazing, in pensive mood, on yon old tower.  
 And here it was, they tell, he wak'd the strain  
 That now hath hither lur'd our wandering way.  
 Then pause a moment, comrade, while I grave  
 ('Tis all the tribute we can yield him now!)  
 On this, his favourite bench, his lowly name!" P. 115.

We have omitted the notes to this passage. Indeed the book is unreasonably swoln with long extracts, that serve neither to elucidate the text nor inform the reader. There are above twenty pages in the Appendix extracted from Warton's Poems.

ART. 29.—*Peace, a Poem ; inscribed to the Right Honourable Henry Addington. By Thomas Dermody. 4to. 1s. 6d. Hatchard. 1801.*

The careless production of a man of genius.

' Hark ! the loud cannon from the Julian tow'r,  
 With harmless thunder scares the midnight hour !  
 Th' illumin'd domes their mimic stars display,  
 And Thames' blue breast reflects a softer day !  
 Again, majestic river ! on thy tide,  
 In splendid state, shall anch'ring navies ride ;  
 Again, shall Rapture hear, thy banks along,  
 The seaman's whistle join the shepherd's song ;  
 And sun-burnt Commerce waft, with patient smile,  
 The wealth of worlds to her distinguish'd isle.  
 Lo ! where the woe-worn widow, trembling stands,  
 And lifts to heav'n her supplicating hands ;  
 Lo ! where the virgin, thrill'd with doubt severe,  
 In modest anguish, hides the trickling tear !  
 Mourners, look up, and live ! infectious air,  
 Nor prison'd want, nor comfortless despair,  
 Could from your sailor's faithful soul remove  
 The stubborn ties of duty and of love.  
 Yes ! he shall come, with fond, assiduous care,  
 To soothe your sorrows, or, at least, to share ;  
 The manly strength, which oft, with lion-force,  
 Thro' Death's dire breach could urge its dauntless course,  
 Once more shall for your helpless age provide,  
 And shield you from the coward-taunt of Pride !

' Methinks, escap'd, by chance, from thousands slain,  
 Proud of his wounds, and triumphing in pain,

Fame-fed, awhile forgetful he is poor,  
 I see the soldier ope his native door !  
 The latch, by him untouch'd for many a year,  
 Leaps to his hand ;—and oh ! what scenes appear !  
 The wond'ring wife, approaching from afar,  
 Scarce knows his face, deform'd with many a scar ;  
 The tott'ring grandsire, tho' his eye-sight fail,  
 Feels the superior sense, within, prevail ;  
 The ready stool his prattling tribe prepare,  
 Their wild black eyes upturn'd with dubious stare ;  
 Aside the knapsack's hairy wonder thrust ;  
 Or, from the polish'd musquet rub the rust.  
 Then fledg'd with down, the hurrying moments fly  
 O'er many a question, many a quick reply,  
 Fell siege, and fatal storm, and ambuscade,  
 In dying embers on the hearth pourtray'd ;  
 'Till wearied toil, to needful rest withdrawn,  
 Adjourns th' unfinish'd story to the dawn.' p. 8.

Mr. Dermody promised much in early youth. We wish to see his powers employed upon subjects more worthy, and of more permanent interest.

ART. 30.—*Ode to Peace. To which is added, The Negro's Appeal.* By John Henry Colls. 4to. 1s. Longman and Rees. 1801.

Twelve lines in a quarto page ! A profitable mode of printing to the author and the reader. The one fills his book the sooner, and the other finishes it the sooner.

ART. 31.—*Union; a Poem. In Two Parts. Part I.* 12mo. 2s. 6d. Chapple. 1801.

Poems upon these temporary subjects rarely survive the interest excited by the subject, even if they ever rise into notice. In this little volume there are no striking merits; but we are surprised to find in its even mediocrity so odd a passage as the following. He tells the lambs of Eden—

' You never more shall thrust your snowy sides  
 On the soft lap of such a mistress Eve.' p. 9.

ART. 32.—*The British Parnassus, at the Close of the Eighteenth Century; a Poem, in Four Cantos.* By Alexander Thomson. 4to. 5s. Longman and Rees. 1801.

We have been amused by the odd phrases and whimsical rhymes of this good-natured poem.

' King Alfred, too, lately has met with a bard,  
 Who has thrown on his actions an epic regard ;  
 It is Cottle, not he whom his Edda made famous,  
 But Joseph of Bristol, the brother of Amos,  
 With a simple, yet pleasing expression, who sings  
 The hardships endur'd by this best of your kings.

' It should seem that this same is an epical year,  
 Since two other songs are about to appear :

Not one of them built upon outlandish dreams,  
 All the three are devoted to national themes;  
 For fanciful Burges election has made  
 Of the splendid achievements of Richard's crusade,  
 Resolving the force of his talents to try on  
 That chivalrous prince, with the heart of a lion:  
 And Ogilvie, he who presum'd to display  
 The terrible scenes of the last awful day,  
 That vet'ran in verse, who was author of Rona,  
 Means yet to contend for the epic corona;  
 And for this noble purpose, a theme has selected,  
 On which Pope already an epic projected;  
 That fabulous theme of invention the soil,  
 The arrival of Brutus in Albion's isle.

'Nor must I forget (for perhaps he's your neighbour)  
 To praise the anonymous author of Gebir.' p. 33.

'George Dyer too here, that benevolent spirit,  
 A station deserves, for his ode-writing merit,  
 As a sample whereof, on which no one can trade ill,  
 You may take his Asteria rocking the cradle.

'And tho' last, not the least, lo, where Bowles now appears!  
 While his lyrical bark to that region he steers,  
 Where Hope soothes his sorrow with views allegoric,  
 And Spenser revives in his fancy so Doric.' p. 39.

A century hence this poem will be a valuable *catalogue raisonné* of the perishable poetry of the present æra. Nine tenths of the works which it praises will then be dead, with no hope of a joyful resurrection.

ART. 33. — *A Rainy Day, or Poetical Impressions during a Stay at Brighthelmstone, in the Month of July 1801.* By James Boaden. 4to. 2s. Egerton. 1801.

Magnificent nonsense.

'Nature sitting on her rocky throne,  
 Her verdant bosom swept by gales of joy,  
 And Ocean laving in his emerald waves  
 Her ivory feet, while sportive sun-beams glance  
 Their amorous desire.' p. 2.

'See yonder tribe of glowing innocents  
 Rising, like seraphs from the mystic wave,  
 Purer and full of soul.' p. 2.

'O chance, thou curious frolic principle,  
 To whom once sages (falsely term'd) ascrib'd  
 Their and all other being—I must smile  
 To see thy freaks exemplified ev'n here.  
 Two houses catch the eye upon the shore,  
 By landlords kept, with names ordained to meet,  
 Bacon and Hogsflesh—Does it not exceed  
 Contrivance far? Thus have I seen full oft



Two fitches hang in opposition proud,  
 The same in nature, but of different sides.  
 Chance, says the modern man of physics, chance!  
 It is unseen direction, is relation,  
 By which effects are bound to their just cause,  
 With chains even Deity cannot unbind.' P. 13.

ART. 34.—*A Satirical Epistle in Verse, addressed to the Poet Laureate on his Carmen Seculare, containing some Strictures on modern Times and Characters.* 8vo. 3s. Ginger. 1801.

Entered in the literary Bills of Mortality for May 1802.

### NOVELS, &c.

ART. 35.—*Splendid Misery. A Novel. 3 Vols. By T. S. Surr.* 12mo. 15s. Boards. Hurst. 1801.

The story of Oceana will not fail to please its readers, notwithstanding that the same perils which are assigned to her have been suffered by the heroine of many a novel; because it is related in such a way as does not outrage nature, or do violence to our feelings. Mr. Surr is perfectly right in adopting the ideas of unity of action, as commended by M. André and Marmontel; for unity is as necessary to a romance as to a play; and many more of our novels would deserve praise, if their plots were not rendered unintelligible by their intricacy. For one circumstance the author is entitled to the highest commendation—the grammatical precision and simplicity of his language. It is not in our power to assign to him invention or novelty of incident; but the following short quotation will prove to our readers the ease of his style and the piety of his sentiments.

‘Unfeigned grief swelled every bosom, while not a few, in addition to regret for the departed earl, admitted a superstitious horror at the recollection that this catastrophe had occurred upon a wedding-day!

“Away with superstitions so degrading,” said the excellent bishop. “Was not superstition one of the grand causes of the wreck we have witnessed? Had he, who confided so boldly on the lottery of his birth, been less the slave of superstitions, and had he relied but a millionth part as much upon the omnipotent Ruler of events, as he did upon their fanciful divination, believe me, we should not have thus lost a brother. Away then for ever, I entreat you, with a doctrine so derogatory to the source of all good, and the essence of all love, as that which would instil a belief that he can destine or choose the evil or misery of any of his creatures. He gives to one health, and to another disease; bestows or withholds at his pleasure talents, riches, and power; but the means of happiness he benevolently places in the power of us all, by granting us the freedom of our will. To love virtue is to be happy; and if that love were to be absent from our bosoms, the attainment of supreme power, with the possession of boundless wealth, unrivalled talents, and even health itself, would only serve to teach us, that all these acquisitions will not exempt the heart from misery.” Vol. iii. p. 272.

ART. 36.—*Eight Historical Tales, curious and instructive.* 12mo.  
4s. 6d. Boards. Johnson. 1801.

The compiler of this volume with much reason remarks, that 'if fairy tales and fabled romances can fascinate the youthful mind, there are facts recorded in authentic history which are capable of communicating the same interest, and which may be read and remembered with higher advantage.' We give our most implicit concurrence to this doctrine; nor have we the smallest reason to doubt the good intention of its author: but assuredly a selection might have been made infinitely more to the purpose, than by taking it from Hollinshed's Chronicle, or Jacob's History of Feversham.

ART. 37.—*The Algerine Captive; or, the Life and Adventures of Doctor Updike Underhill, six Years a Prisoner among the Algerines.* 2 Vols. 12mo. 6s. Robinsons. 1802.

These volumes contain the real or pretended history of an American physician: and, besides a six years' captivity in one of the states of Barbary, are interspersed with a good many pertinent remarks on the facts of the present day. Our readers will be pleased with the perusal of the following letter, written by the author's ancestor before the middle of the seventeenth century. It will make the late attempt in the house of lords, to cut up adultery by the roots, appear a mere bagatelle. The puritans of those times, in the new colonies, were downright dragons of chastity.

'(Indorsed)—Brother Underhill's Epistle. To master Hanserd Knollys—these greeting.

'Worthee and Beloved,

'Remembrin my kind love to Mr. Hilton, I now send you some note of my tryalls at Boston.—Oh that I may come out of this, and al the lyke tryalls, as goold sevene times purifyed in the furnice.

'After the rulers at Boston had fayled to fastenne whāt Roger Harlakenden was pleased to call the damning errorrs of Anne Hutchinson upon me, I looked to be sent away in peace; but governour Winthrop sayd I must abide the examining of y<sup>e</sup> church; accordingly, on the thyrday of y<sup>e</sup> weeke, I was convened before them.—Sir Harry Vane, the governour, Dudley, Haines, with masters Cotton, Shepherd, and Hugh Peters, present, with others.—They propounded that I was to be examined, touching a certain act of adultery I had committed with one mistress Miriam Wilbore, wife of Samuel Wilbore, for carnally looking to luste after her, at the lecture in Boston, when master Shepherd expounded.—This mistress Miriam hath since been dealte with for coming to that lecture with a pair of wanton open workt gloves, slit at the thumbs and fingers, for the purpose of taking snuff; for, as master Cotton observed, for what end should those vaine opennings be, but for the intent of taken filthy snuff? and he quoted Gregory Nazianzen upon good works.—Master Peters said, that these opennings were Satan's port-holes of frye temptatione. Mistress Miriam offered in excuse of her vain attire, that she was newle married, and appeard in her bridall arraye. Master Peters said, that marriage was the occasion that the devil tooke to caste his frye darts, and lay his pit-falls of temptation, to catche frale flesh and bloode. She is to be further dealt with for

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taken snuff. How the use of the good creature tobaccoe can be an offence I cannot see.—Oh, my beloved, how these prowde pharisees labour aboute the minte and cummine! Governour Winthrop inquired of mee if I confessed the matter. I said I wished a copy of there charge.—Sir Harry Vane said, “there was no neede of any coppie, seeing I knew I was guiltie. Charges being made out where there was an uncertaintie whether the accused was guiltie or not, and to lighten the accused into the nature of his cryme, here was no need.” Master Cotton said, “Did you not look upon mistress Wilbore?” I confessed that I did. He said, “Then you are verelie guiltie, brother Underhill.” I said, “Nay, I did not look at the woman lustfully.”—Master Peters said, “Why did you not look at sister Newell or sister Upham?” I said, “Verelie they are not desyrable women, as to temporale graces.” Then Hugh Peters and al cryed, “It is enough, he hath confessed, and passed to excommunication.” I said, “Where is the law by which you condemne me?” Winthrop said, “There is a committee to draught laws. Brother Peters, are you not on that committee? I am sure you have maide a law against this cryinge sin.” Hugh Peters replied, “that he had such a law in his minde, but had not written it downe.” Sir Harry Vane said, “It is sufficient.” Haynes said, “Ay, law enough for antinomians.” Master Cotton tooke a Bible from his coate, and read, Whoso looketh on a woman, &c.

‘William Blaxton hath been with me privelie; he weeps over the crying sins of the times, and expecteth soone to go out of the jurisdiction. “I came from England,” saies he, “because I did not like the lords bishops; but I have yet to praye to be delivered from the lords bretherenne.”

‘Salute brother Fish and others, who, havinge been disappointed of libertie in this wilderness, are earnestlie lookinge for a better countre.

‘Youre fellowe traveller in this vale of tears,

‘JOHN UNDERHILL.

‘Boston, 28th Fourth Month, 1638.’

Vol. i. p. 14.

ART. 38.—*The Father and Daughter. A Tale in Prose. By Mrs. Opie. Second Edition. 8vo. 4s. 6d. Longman and Rees. 1801.*

We are by no means surprised that this work should have passed through the first edition before we had an opportunity of stating our opinion of its merits. The public have, by the extensiveness of its circulation, given a decisive verdict in its favour; and though we would not lay it down as a universal rule that the public voice is the voice of just taste, yet we must observe, that the general approbation bestowed upon a story like that under our consideration, ‘simple in its construction and humble in its pretensions,’ affords strong presumptive evidence that it is calculated strongly to arrest the attention and to interest the feelings. This conclusion, which we drew from the circumstances in which it was submitted to our notice, was amply confirmed by its perusal. Seldom have we met with any combination of incidents, real or imaginary, which possessed more of the deeply pathetic. The moral inculcated by this tale is seriously impressive. It exhibits in the most affecting point of view the



misery consequent upon the illicit indulgence of the passions; and the effect of the awful lesson which it teaches is not impaired by any intermixture of levity of dialogue or pruriency of description. The style of the authoress is elegant and correct, free from ambitious ornament, and never degenerating into colloquial negligence. We will not, by analysing the story of the Father and Daughter, diminish the pleasure of such of our readers as may be induced to read the work itself; but, as a specimen of Mrs. Opie's skill in composition, we shall make an interesting extract, only premising that the heroine, Agnes Fitzhenry, after having been tempted by the wiles of Clifford to quit her indulgent father, and, after the lapse of a considerable space of time, being convinced of the villany of her seducer, is represented as returning in the dreariness of a winter's night to the house of her parent.

‘ Agnes was now arrived at the beginning of a forest, about two miles in length, and within three of her native place. Even in her happiest days she never entered its solemn shade without feeling a sensation of fearful awe; but now that she entered it, leafless as it was, a wandering wretched outcast, a mother without the sacred name of wife, and bearing in her arms the pledge of her infamy, her knees smote each other, and, shuddering as if danger were before her, she audibly implored the protection of Heaven.

‘ At this instant she heard a noise, and, casting a startled glance into the obscurity before her, she thought she saw something like a human form running across the road. For a few moments she was motionless with terror; but, judging from the swiftness with which the object disappeared that she had inspired as much terror as she felt, she ventured to pursue her course: she had not gone far when she again beheld the cause of her fear; but hearing, as it moved, a noise like the clanking of a chain, she concluded that it was some poor animal which had been turned out to graze.

‘ Still, as she gained on the object before her, she was convinced it was a man that she beheld; and, as she heard the noise no longer, she concluded that it had been the result of fancy only; but that, with every other idea, was wholly absorbed in terror when she saw the figure standing still, as if waiting for her approach.—“ Yet why should I fear?” she inwardly observed: “ it may be a poor wanderer like myself, who is desirous of a companion;—if so, I shall rejoice in such a rencontre.”

‘ As this reflexion passed her mind, she hastened towards the stranger, when she saw him look hastily round him, start, as if he beheld at a distance some object that alarmed him, and then, without taking any notice of her, run on as fast as before. But what can express the horror of Agnes when she again heard the clanking of the chain, and discovered that it hung to the ankle of the stranger!—“ Surely he must be a felon,” murmured Agnes:—“ O! my poor boy! perhaps we shall both be murdered!—This suspense is not to be borne; I will follow him, and meet my fate at once.”—Then, summoning all her remaining strength, she followed the alarming fugitive.

‘ After she had walked nearly a mile further, and, as she did not

overtake him, had flattered herself that he had gone in a contrary direction, she saw him seated on the ground, and, as before, turning his head back with a sort of convulsive quickness; but as it was turned from her, she was convinced that she was not the object which he was seeking. Of her he took no notice; and her resolution of accosting him failing when she approached, she walked hastily past, in hopes that she might escape him entirely.

‘As she passed she heard him talking and laughing to himself, and thence concluded he was not a felon, but a *lunatic* escaped from confinement. Horrible as this idea was, her fear was so far overcome by pity, that she had a wish to return, and offer him some of the refreshment which she had procured for herself and child, when she heard him following her very fast, and was convinced by the sound, the dreadful sound of his chain, that he was coming up to her.

‘The clanking of a fetter, when one knows that it is fastened round the limbs of a fellow-creature, always calls forth in the soul of sensibility a sensation of horror; what then, at this moment, must have been its effect on Agnes, who was trembling for her life, for that of her child, and looking in vain for a protector round the still, solemn waste! Breathless with apprehension she stopped as the maniac gained upon her, and, motionless and speechless, awaited the consequence of his approach.

“Woman!” said he, in a hoarse, hollow tone—“Woman! do you see them? Do you see them?”—“Sir! pray what did you say, sir?” cried Agnes, in a tone of respect, and curtsying as she spoke—for what is so respectful as fear?—“I can’t see them,” resumed he, not attending to her, “I have escaped them! Rascals! cowards! I have escaped them!” and then he jumped and clapped his hands for joy.

‘Agnes, relieved in some measure from her fears, and eager to gain the poor wretch’s favour, told him that she rejoiced at his escape from the rascals, and hoped that they would not overtake him: but while she spoke he seemed wholly inattentive, and, jumping as he walked, made his fetter clank in horrid exultation.

‘The noise at length awoke the child, who, seeing a strange and indistinct object before him, and hearing a sound so unusual, screamed violently, and hid his face in his mother’s bosom.

“Take it away! take it away!” exclaimed the maniac—“I do not like children.”—And Agnes, terrified at the thought of what might happen, tried to sooth the trembling boy to rest, but in vain; the child still screamed, and the angry agitation of the maniac increased.—“Strangle it! strangle it!” he cried—“do it this moment, or——”

‘Agnes, almost frantic with terror, conjured the unconscious boy, if he valued his life, to cease his cries; and then the next moment she conjured the wretched man to spare her child; but, alas! she spoke to those incapable of understanding her—a child and a madman!—The terrified boy still shrieked, the lunatic still threatened, and, clenching his fist, seized the left arm of Agnes, who with the other attempted to defend her infant from his fury, when, at the very moment that his fate seemed inevitable, a sudden gale of wind shook the leafless branches of the surrounding trees, and the mad-



man, fancying the noise proceeded from his pursuers, ran off with his former rapidity.

‘Immediately the child, relieved from the sight and the sound which alarmed it, and exhausted by the violence of its cries, sunk into a sound sleep on the throbbing bosom of its mother.—But, alas! Agnes knew this was but a temporary escape;—the maniac might return, and again the child might wake in terrors; and scarcely had the thought passed her mind, when she saw him coming back; but, as he walked slowly, the noise was not so great as before.

“I hate to hear children cry,” said he, as he approached.—“Mine is quiet now,” replied Agnes; then, recollecting she had some food in her pocket, she offered some to the stranger in order to divert his attention from the child. He snatched it from her hand instantly, and devoured it with terrible voraciousness: but again he exclaimed, “I do not like children; if you trust them they will betray you:” and Agnes offered him food again, as if to bribe him to spare her helpless boy.—“I had a child once—but she is dead, poor soul!” continued he, taking Agnes by the arm, and leading her gently forward.—“And you loved her very tenderly, I suppose?” said Agnes, thinking the loss of his child had occasioned his malady; but, instead of answering her, he went on:—“They said she ran away from me with a lover—but I knew they lied—she was good, and would not have deserted the father who doted on her—Besides, I saw her funeral myself—Liars, rascals, as they are!—do not tell any one, I got away from them last night, and am now going to visit her grave.”

‘A death-like sickness, an apprehension so horrible as to deprive her almost of sense, took possession of the soul of Agnes. She eagerly tried to obtain a sight of the stranger’s face, the features of which the darkness had hitherto prevented her from distinguishing; she however tried in vain; as his hat was pulled over his forehead, and his chin rested on his bosom. But as they had now nearly gained the end of the forest, and day was just breaking, Agnes, as soon as they entered the open plain, seized the arm of the madman to force him to look towards her—for speak to him she could not. He felt, and perhaps resented the importunate pressure of her hand—for he turned hastily round—when, dreadful confirmation of her fears, Agnes beheld her father!!!’ p. 59.

### MISCELLANEOUS LIST.

ART. 39.—*The Paternal Present: being a Sequel to Pity’s Gift. Chiefly selected from the Writings of Mr. Pratt. Ornamented with Vignettes.* 12mo. Longman and Rees, 1802.

It has usually been considered *regular* in the trade of authorship, that those, who have wares to dispose of, should give *long credit* for them; or, in other words, that the public should not be called upon to allot a portion of fame to their works till after their decease. We suppose Mr. Pratt must have some doubts about the certainty of this posthumous payment; for the author of the *Baviad* did not hesi-



tate to tax him roundly with doing all in his power to antedate his *acquittances*, and to get as much praise as he can whilst he is in the world to be gratified with it. We cannot decide whether it was himself, or one of his friends, who wrote the advertisement to the present volume; but it certainly proceeds from somebody who has a higher conceit than we have of his literary labours.

ART. 40.—*Manuel de tous les Ages, ou Economie de la Vie Humaine; traduit d'un ancien Manuscrit Indien en Anglois, et de l'Anglois en François, sur la dernière Edition. Par Miss D. P. 12mo.*

*Manual of the different Ages, or Economy of Human Life: translated from an ancient Indian Manuscript into English, and from English into French. By Miss D. P. No Publisher's Name.*

A faithful translation of an excellent little book.

ART. 41.—*A brief Sketch of the principal Features which distinguish the Character of His present Majesty, George the Third. By T. Dutton, A. M. Intended as an Accompaniment to the Print published in Commemoration of the providential Preservation of His Majesty's Life, at Drury-Lane Theatre, May 15th, 1800. 12mo. Riley. 1802.*

It must have afforded the most unbounded satisfaction and delight to the mind of his majesty, to witness the joy expressed by all ranks of his subjects, when he escaped the attempt of the mad assassin Hadfield. The abilities of the venerable Bartolozzi were exercised to commemorate the event by a print, which has been patronised by a great number of the first personages in the kingdom. The publisher of this volume styles it an accompaniment to that engraving. What need the print has of any accompaniment at all, we are at a loss to discover, and particularly of such a one as the work before us; for the personal courage and domestic virtues of the king were never, in the slightest degree, called in question by any one of his people. It is at least an ingenious attempt at fame to fasten one's book to the labours of another man. But, alas! whilst Bartolozzi is hanging in triumph in the 'drawing-room, the adulatory pages of the 'Brief Sketch' may be used in the kitchen as a *brief* defence between the fat and the fire.

ART. 42. *Hints to Legislators; to prevent Libels, and to increase Learning and Politeness; with satisfactory Arguments to prove that the Reviewers are a Set of mean, dastardly Writers, frequently scurrilous, and, on the present Plan, Nuisances to Society. By W. P. Russel, Verbotomist. 12mo. 2s. Badcock. 1802.*

Mr. Russel is very angry with the reviewers—most likely because they do not think so well of his works as he thinks of them himself.

'I avail myself of the space on this page, which would otherwise be blank, to inform the literary public, that, not many weeks ago, I published a small volume—*neatly printed* in small type, on fine paper, and hot-pressed—containing some reflexions on the English language, *not unworthy of attention* from all those who wish to be acquainted with its radical principles and true pronunciation.' P. X.

ART. 43.—*The Friend of Women : translated from the French of Bourdier de Villemert. By Alexander Morrice. 8vo. 6s. Boards. Symonds. 1802.*

There are many remarks in this work of Monsieur Villemert well worthy the perusal of every female. It has long been matter of complaint among the women, that men grow more and more averse from matrimony. The fact is incontrovertible ; but what will they say when they are told that themselves are the cause of it ? If mothers will duly impress the following quotation upon the minds of their daughters, the world will be totally changed in half a century. Nine tenths of the fair sex will have husbands before they are five-and-twenty.

‘ Formerly a man took a wife without fortune, and sometimes they even portioned them ; in the present day they receive with a young and amiable wife very large sums ; and, nevertheless, the men marry with regret, often very late, and a great many never at all.

‘ Why cannot the two things that men love the best, the graces and gold, incline them to the sweetest of all contracts ? We may affirm, that the luxury of women, alone, makes the men fearful of uniting themselves with them. They fear, with justice, an ostentation which becomes a kind of necessity ; and, by always urging them to excesses beyond the fortune they bring a husband, threatens to absorb that of the husband.’ p. 58.

ART. 44.—*Remarks on the Cause and Progress of the Scarcity and Dearness of Cattle, Swine, Cheese, &c. &c. and of the Articles Tallow, Candles, and Soap ; pointing out divers Modes for Remedy, and to prevent such Calamity in future ; being the Result of great Experience, acquired by Dealing at Fairs and Markets, &c. &c. during the last thirty-seven Years. Humbly dedicated to the prime Minister of England, in Behalf of the Community at large, more or less interested therein ; together with Hints for the Consideration of Persons having Landed Property, and Dealers in Cattle. By J. Mathews. 8vo. 6s. Boards. Scarlett.*

Our author is apparently a man of plain good sense ; but so tedious and circumstantial in his narrative, that it is not easy to ascertain his real meaning. In general, he thinks there is a considerable deficiency in the supply ; and that this is occasioned by killing the animals at early periods. The consumption of lamb and veal checks the supply of mutton and beef. Other causes undoubtedly concur ; but this, in his estimation, is the principal one.

ART. 45.—*Fragments of the Natural History of Pennsylvania. By Benjamin Smith Barton, M.D. &c. &c. Part the First. Folio. 4s. Robinsons.*

The first part of these Fragments relates to the birds of Pennsylvania ; and the introduction contains some pleasing observations on their manners, particularly their migrations, with the information derived from their appearance by the ancients, and at present by the less civilised tribes of America, respecting the period of various agricultural labours. The different facts of the migration and return of birds are arranged very conveniently in tables ; and a list of the birds



of Pennsylvania follows; to which are added remarks on their utility in destroying insects.—Though this work is not peculiarly interesting to the English reader, it contains numerous observations of local value; and the author promises some publications of more general importance. He is an adherent to the doctrine of the migration of birds, and does not believe that their disappearance is owing to their torpidity.

ART. 46.—*Lexicographia-Neologica Gallica. The Neological French Dictionary; containing Words of new Creation, not to be found in any French and English Vocabulary hitherto published: including those added to the Language by the Revolution and the Republic, which, by a Decree of the National Convention in 1795, now form the Supplement to the Fifth Edition of the French Academy's Dictionary, printed at Paris in 1798; with the new System of Weights, Measures, and Coins. The Whole forming a Remembrancer of the French Revolution, as comprising a short History of it, and a View of the Republic, with Anecdotes, &c. &c. By William Dupré. 8vo. 7s. 6d. Boards. Phillips. 1801.*

Since the language, the measures, the calendar, and every thing best established, as well as most sacred, are changed in France, a new glossary is absolutely necessary. This Mr. Dupré offers us in the present volume; and we have not the slightest reason to impeach his diligence or his accuracy: on the contrary, we can freely commend both.

ART. 47.—*Duties of an Officer in the Field; and principally of light Troops, whether Cavalry or Infantry. By Baron Gross, Field Officer of the Dutch Brigade in His Majesty's Service. 8vo. 4s. Boards. Egerton. 1801.*

We have read this little work with great attention and improvement;—for, at this period, who is not a soldier? And though some of the more modern military men cannot boast of much experience, we can claim our share. The miscellaneous nature of the work, consisting chiefly in detail, prevents our offering any abstract or quotation; and many parts may be considered as elementary only, to officers of rank sufficiently well known. Yet the whole should be read with attention; and we know that it will not be read without profit.

ART. 48.—*Elements of Perspective; containing the Nature of Light and Colours, and the Theory and Practice of Perspective, in regard to Lines, Surfaces, and Solids, with its Application to Architecture. To which are added Rules for painting in transparent Water-Colours. By John Wood. 8vo. 6s. Boards. Cawthorn. 1801.*

This is a second edition of a useful work. We perceive, however, no considerable additions; yet, in the introductory optical part, something of this kind has been attempted. The facts referred to were perhaps detailed too late to have been added in the notes. We particularly allude to the power of shortening the axis of vision, and the means by which this is effected.

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THE  
CRITICAL REVIEW.

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JUNE, 1802.

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ART. I.—*Voyages from Montréal, on the River St. Laurence, through the Continent of North America, to the Frozen and Pacific Oceans; in the Years 1789 and 1793. With a preliminary Account of the Rise, Progress, and present State of the Fur-Trade of that Country. Illustrated with Maps. By Alexander Mackenzie, Esq. 4to. 1l. 11s. 6d. Boards. Cadell and Davies. 1801.*

WITHIN our own memories alone has a knowledge of the western coast of America been obtained. The information of the Spaniards did not assist us beyond California; and the Russians, unable to double Tsutsckoi noss, could only collect a few vague tidings of the Fox Islands, interposed between the Asiatic and American continents, from the occasional visitors in pursuit of peltry, or the collectors of an unwilling and precarious tribute. A vast tract, interposed between the descriptions of the northern and southern navigators, was totally unknown therefore till the voyages of captain Cook, who obtained some transient and uncertain views of what he supposed to be a continent, and, in some parts, really saw it. Of this narrative, we, many years since, gave a full account, tracing him in his whole course, and offering our opinions on the consequences that might be drawn from it. This we thought of importance, since, in the interval between his voyage and publication, fiction had supplied what actual examination had not ascertained. A Spanish admiral, Juan de Fuca, it was said, had found a passage—which, from every appearance, was a strait—that communicated with the eastern seas, and rendered the passage to the Pacific Ocean, from Hudson's Bay, practicable and easy. We pointed out, from Cook's longitudes, that this was highly improbable, and that some lofty mountains probably intervened. This last circumstance was collected from the accounts of the Americans on that coast. When, however, subsequent information taught us that what Cook supposed to be the American continent was,

in reality, clusters of islands; and that the western coasts of America, like those of other continents, were broken by numerous indentations and encroachments from the sea;—when, more lately, the indefatigable investigations of Vancouver and his officers ascertained that these were limited;—our former opinions were confirmed, and what we had suggested appeared more probable than ever. We shall explain ourselves. From considering the very circumstantial account of Juan de Fuca; and finding, from Mr. Meares's Narrative, that a strait, at about the same spot, which seemed to lead to an inland distance, was observable; we supposed it not unlikely that it might reach the **Stony Mountains**. On examining the only information which the Hudson's Bay Company chose to supply, we found in the interior continent various lakes interspersed, particularly a large one, Lake Winipic, in the line between the supposed straits and the bay of this name. Though it was impossible to suppose a direct communication by water, a highly practicable one might be discovered with few intervening portages. This at length appears to be actually the case; and Mr. Mackenzie has penetrated from Canada to the sea on the north, and to Nootka Island on the west.

It is well known that an attempt was made by the Hudson's Bay Company to penetrate from their station to the Pacific. Mr. Ellis's narrative of the attempt was published, and has been long scarce. It is said to have failed; but such is the baneful influence of monopoly, and so many reflexions have been thrown on the conduct of some of the *former* directors of that incorporation, that we dare not say the attempt was prosecuted with perseverance, or that the narrative was faithfully detailed. In each respect some suspicions have appeared. We introduce the subject, however, to remark, that, from all the knowledge which we can obtain of the continent, the passage from Chesterfield's Inlet in Hudson's Bay is much shorter and more easy than from Canada. The Lake of the Hills should be the point of union from each, and the grand *depôt* of the commerce of this continent; part of which should proceed to Upper Canada, and thence to the United States, in the route proposed by general Simcoe; and part to Europe through the bay itself. This, however, can only be effected by the abolition of the company, and by carrying on the trade in conjunction with those who have shares in the present concern, and with the Canadian settlers. The extensive and unrivaled commerce that would then take place, would be a full recompense to the company for resigning their monopoly.

These travels through a country distinguished only for variety of wretchedness, cannot, from the events attending them, be very interesting. Their importance is chiefly geographical; and in this view we shall trace the outline.



Mr. Mackenzie, as the title shows, departed from Montréal, coasted the northern shores of Lakes Huron and Superior, to the north-western angle of the latter, where the first portage or carrying-place occurs, formed by the range of hills to the north and west, which prevents the communication between Hudson's Bay and the Atlantic in a much lower latitude. From the Great Portage, he proceeds to Lake Winipic, which we have mentioned as in the line from the supposed Straits of Fuca to the south-western side of Hudson's Bay, and which may perhaps contend with the Lake of the Hills for the honour of becoming the central *depôt* \*. The whole will depend on what part of the Stony Mountains the passage is most easy.

Our traveler hence proceeds north-west to the Great Elk River, which falls into the Lake of the Hills rising from the Stony Mountains. This river leads him, in a northerly direction, to Fort Chipewyan on the north-eastern side of the Lake of the Hills, in little more than  $110^{\circ}$  of W. longitude, and about  $58^{\circ}$  of N. latitude. We mention the situation more particularly for reasons already assigned. It must be observed that this is not wholly untrodden ground. Fort Chipewyan has been long a commercial station;—and this indeed is the meaning of the term 'Fort' in these regions;—and the Hudson's Bay Company had factories at Hudson-house and Manchester-house, to the south, and a very little to the east of this lake; while Macleod's Fort was far to the west, and not far distant from the high part of the rocky mountains, whence arise Columbia River and Peace River, running south-west and north-east respectively.

We may just observe, that the continent of America in every respect resembles those of the old world. The high grounds, as in Asia, Africa, and Europe, are near the western coast; and the sea has so far encroached, as to form numerous islands and sounds. Twenty-five degrees of longitude intervene between the western coast of Hudson's Bay; which may be compared to a mediterranean sea, extending far to the west of the Atlantic; while the high grounds from which Columbia and Peace Rivers arise are not three degrees from the eastern coast of Vancouver's Island.

In the first journey, Mr. Mackenzie proceeds from Fort Chipewyan, northward, through Slave River, communicating with Slave Lake on the north, and the Lake of the Hills on the south. He coasts the north-western shores of the former, till he meets with another river from the rocky mountains. These

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\* If it be true, as appears highly probable, that Lake Winipic communicates by the Red River with the mountains to the north and west of Lake Superior, and by various rivers with the Stony Mountains in different parts, whence some rivers of importance fall into the Pacific, this lake may in time be a *depôt* of importance.



united streams create another considerable river, called Mackenzie's, which falls into the hyperborean sea; and our traveler advances till he comes in sight of the sea at Whale Island, in about  $69\frac{1}{2}^{\circ}$  of north latitude.

In the second journey, our author proceeds from the same spot, Fort Chipewyan, on the Lake of the Hills, marked in different maps of great respectability as Athabasca Lake; for, in reality, this is the name of one of the adjoining watery expanses. Advancing in a northerly direction, he falls in with Peace River, which we shall soon particularly describe. The course of this river he pursues in a south-west, and occasionally in a southerly, direction, till he arrives at the rocky mountains in about  $120^{\circ}$  west longitude. Peace River, like the Ganges, near its source wanders through these mountains, where it can find a practicable passage, pursuing a serpentine course, till, in longitude  $121\frac{1}{2}^{\circ}$ , it takes a northern curve, bending at its head a little to the west, and turning eastward at about  $122^{\circ} 15''$  west longitude. In about  $121^{\circ}$  west longitude is the head of Peace River; and nearly at the same spot that of Columbia River, falling into the Pacific in a somewhat lower latitude. This we point out with more anxiety, as it may in future be of considerable consequence. There are undoubtedly other rivers from this source, which bend more strictly westward: but a branch of the Stony Mountains has a westerly direction, and forms some high grounds very near  $52\frac{1}{2}^{\circ}$  north latitude, at no great distance from the Pacific, between Fitzhugh's Sound, and Princess of Wales's Islands. From this branch rise the little streams which at that part fall into the Pacific; and in this spot our traveler reached that famous ocean. The height of the mountains whence Peace River proceeds is here said to be 2451 feet above the level of their base;—by other writers, to be more than a thousand feet loftier. From this minute description the importance of Mr. Mackenzie's discoveries may be appreciated. A north-western passage may thus be said to be discovered, not of a continuous sea, but of an inland navigation—interrupted indeed, and occasionally inconvenient, but assisted by water-carriage of a very considerable extent. The probability of a passage of this kind, and no other, we many years since pointed out; and future trials may yet greatly improve it. Perhaps, in every view, Lake Winipic should be the *depôt*; but, if we cannot command the navigation of the Mississippi, all the peltry must be conveyed through Port Nelson River and Hudson's Strait, except what is destined for Canada and the United States. Thus the question is brought to a point.

When we consider the fur-trade in one view, it will appear trifling—as affording articles required only by the infant and aged, by luxurious effeminacy or premature morbid imbecillity.

This is, however, a partial and unjust representation. In countries where the heat sinks as much below frost as in our hottest summers it rises above that point, furs are objects of necessity; and those animals whose hairy coverings are the thickest and finest—for reasons we have often had occasion to explain—afford the best defence against cold. While, therefore, *all* furs in the higher latitudes are valued, these last are particularly so; and the haughty Chinese, who declines European commerce, because, as he asserts, he wants nothing that Europe can bestow, bends in this respect, and will allow that the finest furs are acceptable. Pekin is only in  $40^{\circ}$  north latitude; but  $25^{\circ}$  of the inclement deserts of Siberia and Tartary on its north, and these bounded by an ocean almost constantly frozen, render it extremely cold. A Tartar dynasty has however chosen a Tartarian residence; and the sea-otter, who shuns habitations frequented by the human race, has taken refuge on the western coasts of America, and is brought thence to cherish the monarch and the nobles of China.

Mr. Mackenzie's account of the fur-trade is in many respects interesting. One singular fact in the history of human nature merits recording, viz. the ease which men bred in *civilised* degenerate into *savage* life. Religious zeal, in its principle highly commendable, but, in its hasty indiscriminate rashness, often counteracting its own benevolent designs, in these regions outran, as usual, the dictates of discretion and common sense. The mind of the stupid savage, whose most active exertions were required for his bodily support, was little adapted to receive sublime and intellectual truths. The missionaries, from want, were soon obliged to undergo the same labours; and, from less dexterity, as soon sunk in the estimation of those who know no superior talents than are exerted in the fishery and the chase. The French, before the peace of 1763, had cultivated the fur-trade; but, when Canada became an English colony, the trade was deserted by the former, and, for a time, neglected by the conquerors. The Hudson's Bay Company continued unaccountably supine, and till within these few years did not re-assume their activity. The adventurers from Canada have experienced a variety of fortunes; many of their losses were occasioned by their own misconduct, and they were preserved only by the misfortunes of the Indians. These are related with peculiar elegance and spirit, though the horrid scene can scarcely be a second time contemplated.

'About the same time, two of the establishments on the Assiniboine river were attacked with less justice, when several white men, and a greater number of Indians, were killed. In short, it appeared that the natives had formed a resolution to extirpate the traders; and, without entering into any further reasonings on the subject, it



appears to be incontrovertible, that the irregularity pursued in carrying on the trade has brought it into its present forlorn situation; and nothing but the greatest calamity that could have befallen the natives saved the traders from destruction: this was the small-pox, which spread its destructive and desolating power, as the fire consumes the dry grass of the field. The fatal infection spread around with a baneful rapidity which no flight could escape, and with a fatal effect that nothing could resist. It destroyed with its pestilential breath whole families and tribes; and the horrid scene presented to those who had the melancholy and afflicting opportunity of beholding it, a combination of the dead, the dying, and such as, to avoid the horrid fate of their friends around them, prepared to disappoint the plague of its prey, by terminating their own existence.

‘The habits and lives of these devoted people, which provided not to-day for the wants of to-morrow, must have heightened the pains of such an affliction, by leaving them not only without remedy, but even without alleviation. Nought was left them but to submit in agony and despair.

‘To aggravate the picture, if aggravation were possible, may be added, the putrid carcasses which the wolves, with a furious voracity, dragged forth from the huts, or which were mangled within them by the dogs, whose hunger was satisfied with the disfigured remains of their masters. Nor was it uncommon for the father of a family, whom the infection had not reached, to call them around him, to represent the cruel sufferings and horrid fate of their relations, from the influence of some evil spirit who was preparing to extirpate their race; and to incite them to baffle death, with all its horrors, by their own poniards. At the same time, if their hearts failed them in this necessary act, he was himself ready to perform the deed of mercy with his own hand, as the last act of his affection, and instantly to follow them to the common place of rest and refuge from human evil.’ P. xiv.

In 1787, the two trading companies, who, after these direful events, had been most successful, united their stocks and efforts, and the trade was conducted with more skill and less irregularity. Our author describes the outfit of the canoes, and their management, tracing their course very minutely to the west. These accounts are curious, but often dry and uninteresting. We shall prefer, as an extract, the description of Lake Superior.

‘Lake Superior is the largest and most magnificent body of fresh water in the world: it is clear and pellucid, of great depth, and abounding in a great variety of fish, which are the most excellent of their kind. There are trouts of three kinds, weighing from five to fifty pounds, sturgeon, pickerel, pike, red and white carp, black bass, herrings, &c. &c. and the last and best of all, the Ticamang, or white fish, which weighs from four to sixteen pounds, and is of a superior quality in these waters.

‘This lake may be denominated the grand reservoir of the River St. Laurence, as no considerable rivers discharge themselves into it.



The principal ones are, the St. Louis, the Nipigon, the Pic, and the Michipicoten. Indeed, the extent of country from which any of them flow, or take their course, in any direction, cannot admit of it, in consequence of the ridge of land that separates them from the rivers that empty themselves into Hudson's Bay, the Gulf of Mexico, and the waters that fall in Lake Michigan, which afterwards become a part of the St. Laurence.

' This vast collection of water is often covered with fog, particularly when the wind is from the east, which, driving against the high barren rocks on the north and west shore, dissolves in torrents of rain. It is very generally said, that the storms on this lake are denoted by a swell on the preceding day; but this circumstance did not appear from my observation to be a regular phenomenon, as the swells more frequently subsided without any subsequent wind.

' Along the surrounding rocks of this immense lake, evident marks appear of the decrease of its water, by the lines observable along them. The space, however, between the highest and the lowest is not so great as in the smaller lakes, as it does not amount to more than six feet, the former being very faint.

' The inhabitants that are found along the coast of this water are all of the Algonquin nation, the whole of which do not exceed 150 families.

' These people live chiefly on fish; indeed, from what has been said of the country, it cannot be expected to abound in animals, as it is totally destitute of that shelter which is so necessary to them. The rocks appear to have been over-run by fire; and the stunted timber, which once grew there, is frequently seen lying along the surface of them: but it is not easy to be reconciled, that any thing should grow where there is so little appearance of soil. Between the fallen trees there are briars, with huckleberry and gooseberry bushes, raspberries, &c. which invite the bears in greater or lesser numbers, as they are a favourite food of that animal: beyond these rocky banks are found a few moose and fallow deer. The waters alone are abundantly inhabited.

' A very curious phenomenon was observed some years ago at the Grand Portage, for which no obvious cause could be assigned. The water withdrew with great precipitation, leaving the ground dry that had never before been visible, the fall being equal to four perpendicular feet, and rushing back with great velocity above the common mark. It continued thus falling and rising for several hours, gradually decreasing till it stopped at its usual height. There is frequently an irregular influx and deflux, which does not exceed ten inches, and is attributed to the wind.' p. xli.

The description of the country round Lake Winipic, and the rivers that arise from thence, are very interesting; as we have asserted that this would probably be the commercial *depôt*, could the trade of this country ever greatly flourish.

' The country, soil, produce, and climate, from Lake Superior to this place bear a general resemblance, with a predominance of rock and water: the former is of the granite kind. Where there is any

soil, it is well covered with wood, such as oak, elm, ash of different kinds, maple of two kinds, pines of various descriptions, among which are what I call the cypress, with the hickory, iron-wood, liard, poplar, cedar, black and white birch, &c. &c. Vast quantities of wild rice are seen throughout the country, which the natives collect in the month of August for their winter stores. To the north of fifty degrees it is hardly known, or at least does not come to maturity.

‘Lake Winipic is the great reservoir of several large rivers, and discharges itself by the River Nelson into Hudson’s Bay. The first in rotation, next to that I have just described, is the Assiniboin, or Red River, which, at the distance of forty miles coastwise, disembogues on the south-west side of the Lake Winipic. It alternately receives those two denominations from its dividing, at the distance of about thirty miles from the lake, into two large branches. The eastern branch, called the Red River, runs in a southern direction to near the head waters of the Mississippi. On this are two trading establishments. The country on either side is but partially supplied with wood, and consists of plains covered with herds of the buffalo and the elk, especially on the western side. On the eastern side are lakes and rivers, and the whole country is well wooded, level, abounding in beaver, bears, moose-deer, fallow-deer, &c. &c. The natives, who are of the Algonquin tribe, are not very numerous, and are considered as the natives of Lake Superior. This country being near the Mississippi, is also inhabited by the Nadawasis, who are the natural enemies of the former; the head of the water being the war-line, they are in a continual state of hostility; and though the Algonquins are equally brave, the others generally out-number them: it is very probable, therefore, that if the latter continue to venture out of the woods, which form their only protection, they will soon be extirpated. There is not, perhaps, a finer country in the world for the residence of uncivilised man than that which occupies the space between this river and Lake Superior. It abounds in every thing necessary to the wants and comforts of such a people. Fish, venison, and fowl, with wild rice, are in great plenty; while, at the same time, their subsistence requires that bodily exercise so necessary to health and vigour.

‘This great extent of country was formerly very populous; but, from the information I received, the aggregate of its inhabitants does not exceed three hundred warriors; and, among the few whom I saw, it appeared to me that the widows were more numerous than the men. The rackoon is a native of this country, but is seldom found to the northward of it.

‘The other branch is called after the tribe of the Nadawasis, who here go by the name of Assiniboins, and are the principal inhabitants of it. It runs from off the north-north-west, and, in the latitude of  $51\frac{1}{4}$  west, and longitude  $103\frac{1}{3}$ , rising in the same mountains as the River Dauphin, of which I shall speak in due order. They must have separated from their nation at a time beyond our knowledge, and live in peace with the Algonquins and Knisteneaux.

‘The country between this and the Red River is almost a continual plain to the Missouri. The soil is sand and gravel, with a



slight intermixture of earth, and produces a short grass. Trees are very rare ; nor are there on the banks of the river sufficient, except in particular spots, to build houses and supply fire-wood for the trading establishments, of which there are four principal ones. Both these rivers are navigable for canoes to their source, without a fall ; though in some parts there are rapids, caused by occasional beds of lime-stone and gravel ; but in general they have a sandy bottom.' p.lxi.

We need scarcely remind the reader, that the distance from Lake Winipic to the Missouri, and the source of the Mississippi, is comparatively inconsiderable ; that an open river, the Red River, passes through almost the whole interval ; that its connexion with Upper Canada, by means of the lakes, and with Hudson's Bay, through Port Nelson River, render it a very desirable settlement ; while on the south and west the country is probably encumbered with hills or woods till it reaches Mexico. The following picturesque description of a beautiful scene in the higher grounds of the centre of America is truly impressive.

'The Portage la Loche is of a level surface, in some parts abounding with stones ; but in general it is an entire sand, and covered with the cypress, the pine, the spruce fir, and other trees natural to its soil. Within three miles of the north-west termination there is a small round lake, whose diameter does not exceed a mile, and which affords a trifling respite to the labour of carrying. Within a mile of the termination of the Portage is a very steep precipice, whose ascent and descent appears to be equally impracticable in any way, as it consists of a succession of eight hills, some of which are almost perpendicular ; nevertheless, the Canadians contrive to surmount all these difficulties, even with their canoes and lading.

'This precipice, which rises upwards of a thousand feet above the plain beneath it, commands a most extensive, romantic, and ravishing prospect. From thence the eye looks down on the course of the little river, by some called the Swan River, and by others the Clear Water and Pelican River, beautifully meandering for upwards of thirty miles. The valley, which is at once refreshed and adorned by it, is about three miles in breadth, and is confined by two lofty ridges of equal height, displaying a most delightful intermixture of wood and lawn, and stretching on till the blue mist obscures the prospect. Some parts of the inclining heights are covered with stately forests, relieved by promontories of the finest verdure, where the elk and buffalo find pasture. These are contrasted by spots where fire has destroyed the woods, and left a dreary void behind it. Nor, when I beheld this wonderful display of uncultivated nature, was the moving scenery of human occupation wanting to complete the picture. From this elevated situation, I beheld my people, diminished, as it were, to half their size, employed in pitching their tents in a charming meadow, and among the canoes, which, being turned upon their sides, presented their reddened bottoms in contrast with the surrounding verdure. At the same time, the process of gumming them



produced numerous small spires of smoke, which, as they rose, enlivened the scene, and at length blended with the larger columns that ascended from the fires where the suppers were preparing. It was in the month of September when I enjoyed a scene, of which I do not presume to give an adequate description; and as it was the rutting season of the elk, the whistling of that animal was heard in all the variety which the echoes could afford it.

‘ This river, which waters and reflects such enchanting scenery, runs, including its windings, upwards of eighty miles, when it discharges itself in the Elk River, according to the denomination of the natives, but commonly called by the white people, the Athabasca River, in latitude  $56^{\circ} 42''$  north.’ P. lxxxv.

The accounts of the Knisteneaux and Chipewyan Indians are curious, but offer nothing that we can properly select. They are tribes of Americans, with shades of difference both in appearance and manners from the aboriginal inhabitants of the northern parts of the continent.

We shall return to these journeys in another article;—for what we have now selected, as will be obvious, is from the ‘Account of the Fur-Trade.’

(*To be continued.*)

ART. II.—*Account of the Life and Writings of William Robertson, D.D. F.R.S. E. &c. Read before the Royal Society of Edinburgh. 8vo. 5s. Boards. Cadell and Davies. 1801.*

THIS pleasing and intelligent performance is introduced by the following advertisement.

‘ The principal authorities for the biographical details in the following pages were communicated to me by Dr. Robertson’s eldest son, Mr. William Robertson, advocate. To him I am indebted, not only for the original letters with which he has enabled me to gratify the curiosity of my readers, but for every other aid which he could be prompted to contribute, either by regard for his father’s memory, or by friendship for myself.

‘ My information with respect to the earlier part of Dr. Robertson’s life was derived almost entirely from one of his oldest and most valued friends, the Rev. Dr. Carlyle of Inveresk.

‘ It is proper for me to add, that this Memoir was read at different meetings of the Royal Society of Edinburgh; and was destined for a place in their Transactions. The length to which it has extended, suggested the idea of a separate publication, and the addition of an Appendix.

‘ During the long interval which has elapsed since it was composed, a few sentences have been occasionally inserted, in which a reference is made to later criticisms on Dr. Robertson’s writings. I

mention this circumstance, in order to account for some slight anachronisms.

\* College of Edinburgh,  
16th May, 1801.

‘DUGALD STEWART.’

We shall not attempt to forestall the reader's gratification in the perusal, by giving a regular abstract of the life of Dr. Robertson; but only offer a few remarks, and produce a few specimens of the author's manner.

As Dr. Robertson was born in 1721, and did not publish his *History of Scotland*, the earliest of his literary efforts, till 1759, it follows that he was in his thirty-eighth year when he first appeared as an author. Nor would it seem that the judgement necessary in history, or any grand scientific design, can be sufficiently matured till about that period of life. Professor Stewart is well known to be an able metaphysician, and more versed in the theory of the mind than in the history of literature; else it might have been a curious topic of inquiry for him, What were the most recent English models which Dr. Robertson probably followed in the manner and disposition of his work? The strict quotation of authority, which he most laudably introduced into classical productions, was a practice totally unknown to the French and Italian writers: and, in human affairs, such important consequences often arise from seeming trifles, that several revolutions of literary and even political opinions, in France, may be traced to the inaccuracies of their leading authors—inaccuracies propagated by themselves, from not having referred to their authorities. It is a peculiar characteristic of the French literature of the present day, that grave productions in that language may be divided into the pedantic and philosophical. Of the former, there are excellent specimens in the *Memoirs of the Academy of Inscriptions*, as well as in many other literary dissertations. Of the latter, the works of what are called the French philosophers afford abundant examples. In the first class, the subjects generally only interest a few curious and literary men; while the second creates a kind of ephemeral classics read by the nation at large.

The union of these two manners constitutes the great glory of English literature, which can boast of not a few productions infallibly classical, and which will reach the most distant posterity, because they not only rest on the perpetual basis of truth and authentication, but superadd the advantages of clear arrangement, condensed information, and elegant style. Till this method shall be adopted in France, we may venture to predict that their historical classics in particular will attain but a brief and transitory reputation.

As, in constructing a grand fabric, the plummet and the level, though they seem to be trifling instruments, are of the most

essential consequence; so, in literature, though a strict reference to authorities, and a constant attention to severe accuracy, may seem beneath the notice of an ardent genius, yet, without them, his production will soon yield to the tempests of time. The first inventor of the accurate plan of arranging history, and other great compositions, it might perhaps be difficult to trace: nor shall we attempt to follow it to the pedantry of the sixteenth century, in which the practice was carried to the most ridiculous abuse. Among the English classics of the seventeenth century, many examples might be adduced of just and moderate quotation. But Rollin in his histories seems to have been partly guided by his own just taste, and partly by the examples of Montaigne and Le Vayer—classical writers in his own language. The translations of Rollin into English had no doubt some weight in introducing this practice among ourselves; but its general adoption in great literary productions may perhaps be traced with ampler truth to the *Universal History*—a work of distinguished merit for that period of our literature, when the spirit of criticism and philosophical research was only beginning to dawn.

The reputation of the *Universal History* is rather of a dubious nature, from the number of the writers employed; so that its fame has become scattered and indistinct, instead of being concentrated upon one distinguished author. But it has often impressed us, that the general form and texture, and grave dignity of the style, the references to the authorities, and other meritorious circumstances of that work, formed avenues, as it were, to the palaces afterwards erected by Robertson and Hume. The *Universal History* had also been crowned with singular success and wide applause; the good sense of the nation preferring truth, and the strict quotation of authorities, to meretricious ornaments and ephemeral eloquence, which often please, or rather bewilder, the imagination, at the expense of the judgment.

We have been led into these reflexions by the confessed deficiency of the present biographer in literary history; which is, however, superior to any metaphysical theory of the mind, being a collection of facts on the history of human intellect, while metaphysics are perhaps of all studies the most uncertain. From Descartes, to the present hour, how many metaphysical meteors have glittered and vanished!

We do not, however, insinuate that there is any mixture of metaphysics in the present work, which is, on the contrary, written with neatness and good sense. We only regret that the author's evident unacquaintance with literary history has rendered his production feeble and barren in parts which might have been so much enriched and adorned.

In 1754 Dr. Robertson became a member of a literary club



at Edinburgh, called the *Select Society*. When such clubs are merely convivial, they afford an agreeable relaxation for men of letters; but it often happens that they produce a confined taste, and a self-importance, and would restrict literary fame within their own narrow limits, and condemn every author who is not a member of them, or does not at least embrace their ruling tenets. In this society, however, Dr. Robertson seems to have improved those powers of elocution by which he was afterwards distinguished in the ecclesiastical court of Scotland.

‘ In these courts, indeed, during the very period when the *Select Society* was contributing so much to the fame and to the improvement of Scotland, there occurred one subject of debate, unconnected with the ordinary details of church government, which afforded at once full scope to Dr. Robertson’s powers as a speaker, and to a display of that mild and conciliatory temper, which was afterwards, for a long course of years, so honourably employed, in healing the divisions of a church torn with faction, and in smoothing the transition from the severity of puritanical manners, to habits less at variance with the genius of the times. For this important and arduous task he was fitted in an eminent degree by the happy union he exhibited in his own character, of that exemplary decency which became his order, with all the qualities that form the charm and the ornament of social life.—The occurrence to which I allude more particularly at present, was the flame kindled among the Scottish clergy in the year 1757, by the publication of the tragedy of *Douglas*, the author of which, Mr. John Home, was then minister of Athelstonford. The extraordinary merits of this performance, which is now become to Scotchmen a subject of national pride, were not sufficient to atone for so bold a departure from the austerity expected in a Presbyterian divine; and the offence was not a little exasperated by the conduct of some of Mr. Home’s brethren, who, partly from curiosity, and partly from a friendly wish to share in the censure bestowed on the author, were led to witness the first representation of the piece on the Edinburgh stage. In the whole course of the ecclesiastical proceedings connected with these incidents, Dr. Robertson distinguished himself by the ablest and most animated exertions in defence of his friends; and contributed greatly, by his persuasive eloquence, to the mildness of that sentence in which the prosecution at last terminated. His arguments on this occasion had, it may be presumed, the greater weight, that he had never himself entered within the walls of a play-house; a remarkable proof, among numberless others which the history of his life affords, of that scrupulous circumspection in his private conduct, which, while it added so much to his usefulness as a clergyman, was essential to his influence as the leader of a party; and which so often enabled him to recommend successfully to others the same candid and indulgent spirit that was congenial to his own mind.

‘ The flattering notice these exertions drew to him from the public, and the rising influence he had already secured among his own order, would have presented to a temper less active and persevering

than his, many seductions to interrupt his studies. A considerable portion of his time appears, in fact, to have been devoted, during this period of his life, to the society of his friends; but, as far as his situation enabled him to command it, it was to a society which amply compensated for its encroachment on his studious leisure, by what it added to the culture and enlargement of his mind. The improvement which, in these respects, he derived from the conversation of Patrick lord Elibank, he often recollected in his more advanced years with peculiar pleasure; and it affords no inconsiderable proof of the penetration of that lively and accomplished nobleman, that long before the voice of the public could have given any direction to his attachments, he had selected as the companions of his social hours, the historian of queen Mary, and the author of the tragedy of Douglas.  
p. 16.

The publication of Dr. Robertson's History of Scotland, on the first of February 1759, was followed by a great and established reputation. The extracts of letters produced are from Mr. Walpole, Dr. Warburton, and Mr. Garrick. But good judges are as rare as good authors; and the opinion of David Hume is of more consequence.

"You have very good cause to be satisfied with the success of your history, as far as it can be judged of from a few weeks' publication. I have not heard of one who does not praise it warmly; and were I to enumerate all those whose suffrages I have either heard in its favour, or been told of, I should fill my letter with a list of names. Mallet told me that he was sure there was no Englishman capable of composing such a work. The town will have it that you was educated at Oxford, thinking it impossible for a mere untraveled Scotchman to produce such language. In short, you may depend on the success of your work, and that your name is known very much to your advantage.

"I am diverting myself with the notion how much you will profit by the applause of my enemies in Scotland. Had you and I been such fools as to have given way to jealousy, to have entertained animosity and malignity against each other, and to have rent all our acquaintance into parties, what a noble amusement we should have exhibited to the blockheads, which now they are likely to be disappointed of. All the people whose friendship or judgement either of us value, are friends to both, and will be pleased with the success of both, as we will be with that of each other. I declare to you I have not of a long time had a more sensible pleasure than the good reception of your History has given me within this fortnight." p. 31.

"The great success of your book, beside its real merit, is forwarded by its prudence, and by the deference paid to established opinions. It gains also by its being your first performance, and by its surprising the public, who are not upon their guard against it. By reason of these two circumstances justice is more readily done to its merit, which, however, is really so great, that I believe there is scarce another instance of a first performance being so near perfection." p. 34.



It is not a little remarkable, that, in the torrent of whig opinions at the time, Dr. Robertson was regarded as an apologist for Mary; while in the recent torrent of toryism he has been attacked as her adversary;—a proof, if any were required, that his work rests on the eternal basis of truth.

In his reflexions on this work, professor Stewart again evinces more acquaintance with metaphysics than with literary history; and he speaks of difficulties which certainly the author and his readers never before thought of; as the barbarous idiom of any country cannot in the least affect the dignity of its history. The Macedonians spoke a most barbarous dialect: but who ever thinks of such a circumstance in reading the history of Philip or Alexander? Dr. Stewart seems here to have wandered into false refinement. A brief comparison of Dr. Robertson with Guicciardini, Davila, &c. would have been far more interesting; but, from many passages of the work, we should be led to suspect that Dr. Stewart has read but little; and that, instead of a treasure of acquired knowledge in solid gold, his mental cabinets are filled with the bank paper of metaphysics, which, as we have before observed, passes for a time, but is a very perishable commodity. In vain would the modern philosophers decry learning; which, if properly digested, is the same with mental experience with a progression of facts in natural philosophy; or, to use a more homely similitude, with the use of manure in agriculture, enriching the mind, which otherwise produces only a slender crop.

‘ Dr. Robertson’s own ambition was, in the mean time, directed to a different object. Soon after the publication of his Scottish history, we find him consulting his friends about the choice of another historical subject; anxious to add new laurels to those he had already acquired. Dr. John Blair urged him strongly on this occasion to write a complete History of England; and mentioned to him, as an inducement, a conversation between lord Chesterfield and colonel Irwin; in which the former said, that he would not scruple, if Dr. Robertson would undertake such a work, to move, in the house of peers, that he should have public encouragement to enable him to carry it into execution. But this proposal he was prevented from listening to, by his unwillingness to interfere with Mr. Hume; although it coincided with a favourite plan which he himself had formed at a very early period of his life. The two subjects which appear to have chiefly divided his choice were, the History of Greece, and that of the emperor Charles the Fifth. Between these he hesitated long, balancing their comparative advantages and disadvantages, and availing himself of all the lights that his correspondents could impart to him. Mr. Walpole and Mr. Hume took a more peculiar interest in his deliberations, and discussed the subject with him in length in various letters. I shall extract a few passages from these. The opinions of such writers upon such a question cannot fail to be generally interesting; and some of the hints they suggest



may perhaps be useful to those who, conscious of their own powers, are disposed to regret that the field of historical composition is exhausted.

‘ The following passages are copied from a letter of Mr. Walpole, dated 4th March 1759.

“ If I can throw in any additional temptation to your disposition for writing, it is worth my while, even at the hazard of my judgement and my knowledge, both of which however are small enough to make me tender of them. Before I read your History, I should probably have been glad to dictate to you, and (I will venture to say it—it satirises nobody but myself) should have thought I did honour to an obscure Scotch clergyman, by directing his studies with my superior lights and abilities. How you have saved me, sir, from making a ridiculous figure, by making so great an one yourself! But could I suspect, that a man I believe much younger, and whose dialect I scarce understood, and who came to me with all the diffidence and modesty of a very middling author, and who I was told had passed his life in a small living near Edinburgh; could I suspect that he had not only written what all the world now allows the best modern history, but that he had written it in the purest English, and with as much seeming knowledge of men and courts as if he had passed all his life in important embassies? In short, sir, I have not power to make you, what you ought to be, a minister of state—but I will do all I can, I will stimulate you to continue writing, and I shall do it without presumption.

“ I should like either of the subjects you mention, and I can figure one or two others that would shine in your hands. In one light the history of Greece seems preferable. You know all the materials for it that can possibly be had. It is concluded; it is clear of all objections; for perhaps nobody but I should run wildly into passionate fondness for liberty, if I was writing about Greece. It even might, I think, be made agreeably new, and that by comparing the extreme difference of their manners and ours, particularly in the article of finances, a system almost new in the world.

“ With regard to the History of Charles V., it is a magnificent subject, and worthy of you. It is more: it is fit for you;—for you have shown that you can write on ticklish subjects with the utmost discretion, and on subjects of religious party with temper and impartiality. Besides, by what little I have skimmed of history myself, I have seen how many mistakes, how many prejudices, may easily be detected: and though much has been written on that age, probably truth still remains to be written of it. Yet I have an objection to this subject. Though Charles V. was in a manner the emperor of Europe, yet he was a German or a Spaniard. Consider, sir, by what you must have found in writing the History of Scotland, how difficult it would be for the most penetrating genius of another country to give an adequate idea of Scottish story. So much of all transactions must take their rise from, and depend on, national laws, customs, and ideas, that I am persuaded a native would always discover great mistakes in a foreign writer. Greece, indeed, is a foreign country; but no Greek is alive to disprove one.” p. 50.

It is singular enough, that, as Dr. Robertson was soon after appointed historiographer for Scotland, he did not conscientiously adhere to the tenor of his patent, and complete the history of his native country. But, having now acquired fame and money, he was naturally desirous of augmenting both. The History of Scotland was not very promising: and a subject which might display greater talents, and command the attention of foreigners, was of course preferred.

A history of England was also contemplated by this celebrated author, but soon relinquished, from the impossibility of his residing stately at London.

At length appeared the History of Charles the Fifth.

‘ The paragraphs which immediately follow are part of a letter from Mr. Hume, without any date; but written, as appears from the contents, while the History of Charles V. was still in the press. The levity of the style forms such a striking contrast to the character which this grave and philosophical historian sustains in his publications, that I have sometimes hesitated about the propriety of subjecting to the criticisms of the world so careless an effusion of gaiety and affection. I trust, however, that to some it will not be wholly uninteresting to enjoy a glimpse of the writer and his correspondent in the habits of private intercourse; and that to them the playful and good-natured irony of Mr. Hume will suggest not unpleasing pictures of the hours which they borrowed from business and study. Dr. Robertson used frequently to say, that in Mr. Hume’s gaiety there was something which approached to infantine; and that he had found the same thing so often exemplified in the circle of his other friends, that he was almost disposed to consider it as characteristic of genius. It has certainly lent an amiable grace to some of the most favourite names in ancient story.

‘ ———Atqui

Primores populi arripuit, populumque tributim;—  
Quin ubi se a vulgo et scenâ in secreta remorant  
Virtus Scipiadae et mitis sapientia Læli,  
Nugari cum illo et discincti ludere, donec  
Decoqueretur olus, soliti.—

“ I got yesterday from Strahan about thirty sheets of your History to be sent over to Suard, and last night and this morning have run them over with great avidity. I could not deny myself the satisfaction—which I hope also will not displease you—of expressing presently my extreme approbation of them. To say only they are very well written, is by far too faint an expression, and much inferior to the sentiments I feel: they are composed with nobleness, with dignity, with elegance, and with judgement, to which there are few equals. They even excel, and, I think, in a sensible degree, your History of Scotland. I propose to myself great pleasure in being the only man in England, during some months, who will be in the situation of doing you justice; after which you may certainly expect that my voice will be drowned in that of the public.



" You know that you and I have always been on the footing of finding in each other's productions something to blame, and something to commend; and therefore you may perhaps expect also some seasoning of the former kind; but really neither my leisure nor inclination allowed me to make such remarks, and I sincerely believe you have afforded me very small materials for them. However, such particulars as occur to my memory I shall mention. *Maltreat* is a Scotticism which occurs once. What the devil had you to do with that old-fashioned dangling word *wherewith*? I should as soon take back *whereupon*, *whereunto*, and *wherewithal*. I think the only tolerable decent gentleman of the family is *wherein*; and I should not chuse to be often seen in his company. But I know your affection for *wherewith* proceeds from your partiality to Dean Swift, whom I can often laugh with, whose style I can even approve, but surely can never admire. It has no harmony, no eloquence, no ornament; and not much correctness, whatever the English may imagine. Were not their literature still in a somewhat barbarous state, that author's place would not be so high among their classics. But what a fancy is this you have taken of saying always *an hand*, *an heart*, *an head*? Have you *an ear*? Do you not know that this (*n*) is added before vowels to prevent the cacophony, and ought never to take place before (*b*) when that letter is sounded? It is never pronounced in these words: why should it be wrote? Thus, I should say, a *history*, and an *historian*; and so would you too, if you had any sense. But you tell me, that Swift does otherwise. To be sure there is no reply to that; and we must swallow your *bath* too upon the same authority. I will see you d——d sooner.—But I will endeavour to keep my temper.

" I do not like this sentence in page 149. 'This step was taken in consequence of the treaty Wolsey had concluded with the emperor at Brussels, and which had hitherto been kept secret.'—*Si sic omnia dixisses*, I should never have been plagued with hearing your praises so often sounded, and that fools preferred your style to mine. Certainly it had been better to have said, 'which Wolsey,' &c. That relative ought very seldom to be omitted, and is here particularly requisite to preserve a symmetry between the two members of the sentence. You omit the relative too often, which is a colloquial barbarism, as Mr. Johnson calls it.

" Your periods are sometimes, though not often, too long. Suard will be embarrassed with them, as the modish French style runs into the other extreme." P. 76.

It appears from this account that the French translations of Dr. Robertson's works were promoted by himself, and that he displayed a paternal solicitude for his fame on the continent. In page 92, &c. Dr. Stewart praises the general arrangement of Dr. Robertson's writings. On this subject we have already expressed our opinion in our review of the *Disquisition on India*; and we do not hesitate to repeat, that we look upon his short text and long notes as alike unclassical, unphilosophical, unintelligible, and unpleasant. It is, in truth, a most pedantic imitation of Bayle's Dictionary, and of the *Biographia Britannica*.



\* After an interval of eight years from the publication of *Charles the Fifth*, Dr. Robertson produced the *History of America*; a work which, by the variety of research and of speculation that it exhibits, enables us to form a sufficient idea of the manner in which he had employed the intervening period.

\* In undertaking this task, the author's original intention was only to complete his account of the great events connected with the reign of Charles V.; but perceiving, as he advanced, that a *History of America*, confined solely to the operations and concerns of the Spaniards, would not be likely to excite a very general interest, he resolved to include in his plan the transactions of all the European nations in the New World. The origin and progress of the British empire there he destined for the subject of one entire volume; but afterwards abandoned, or rather suspended the execution of this part of his design, for reasons mentioned in his preface.' P. 97.

The *History of America* is certainly a great and interesting work, much superior, in our estimation, to that of *Charles the Fifth*. But it ought to have been entitled the *History of Spanish America*, as the Portuguese half is totally omitted; and the author seems even to have forgotten that the Portuguese ever had any settlements in America. The history of Portuguese America would prove an important and interesting theme to a writer well versed in the language, who could obtain access to the Portuguese records—an advantage indispensable to any author who would write with historical precision, either on this subject, on navigation, or modern discoveries in general.

There are some topics on which the outcry of party-spirit and preconceived opinion is so violent, that modern philosophy cannot stand the shock. Such is that of the cruelty of the Spaniards in their conquest of America, and of the slave-trade. Ancient philosophers argued on the real and general modifications of human nature; while the moderns argue upon an idea of perfection which is no-where to be found, except in their closets. We do not see that Dr. Robertson has incurred any blame, as our biographer allows, for representing the supposed cruelties of the Spaniards in a just historical light without prejudice or passion. It is extremely natural for our mariners to delineate the Spaniards as very cruel, as an apology for our cruelty in frequent attacks upon their defenceless possessions, for the sake of ingots of gold or silver; but the voice of posterity will be very different. Cruelty unavoidably attends war in barbarous ages: and we have only to reflect on the history of the wars of York and Lancaster in the century in which America was discovered, to observe with what a particular good grace we bring the charge. The settlements of the French and English, more than a century after, only bore the improved character of European society. If Richard the Third, or even if Henry the Seventh, had made conquests in America, we should probably have had little cause to boast of the contrast. But this charge of cruelty

is convenient, as we have already mentioned; and we perfectly remember, that in an old English account of one of our expeditions against the Spanish colonies, a Spanish governor is branded as cruel because he had put the place into a posture of defence, which occasioned some loss to the assailants! Such is the torrent of national opinions, always despised by a writer of real talents, who listens to the voice of all nations, and that of distant futurity. We do not know any foreign writer of real skill and eminence who has branded the Spanish cruelties; and rather believe the outcry to be peculiar to this country.

The *Disquisition concerning India* was written by the author in his sixty-eighth year. We have already considered this work at great length\*, and at this distance of time do not think it has met with much public approbation. Since our review of it, many parts have been discovered to rest on loose foundations, particularly the supported ancient astronomy of the Hindûs. Such a work certainly demanded a more profound acquaintance with antiquities than the author possessed.

We perfectly agree with the learned bishop of Salisbury in his censure of the short text and long notes; and regard Dr. Robertson's predilection in its favour, even to his last moments, as an instance coinciding with Milton's admiration of his *Paradise Regained*. An author may sometimes, from mere artifice, express lasting approbation of the weakest part of his writings; as he knows the strong will shift for themselves.

Dr. Stewart afterwards gives what he calls a general view of Dr. Robertson's merits as an historian; but this unexpectedly presents only a few remarks on his language. The last section contains a prolix view of Dr. Robertson's conduct as a presbyterian clergyman—a subject which may perhaps be interesting at Edinburgh, but to the English reader is alike unentertaining and uninformative. A few pages on this topic were doubtless necessary; but they ought to have been written with compressive force and elegance.

\* The general view which has been already given of Dr. Robertson's occupations and habits, supersedes the necessity of attempting a formal delineation of his character. To the particulars, however, which have been incidentally mentioned in the course of this biographical sketch, it may not be unimportant to add, that the same sagacity and good sense which so eminently distinguished him as a writer, guided his conduct in life, and rendered his counsels of inestimable value to his friends. He was not forward in offering advice; but when consulted, as he was very frequently, by his younger acquaintance, he entered into their concerns with the most lively interest, and seemed to have a pleasure and a pride in imparting to them all the lights of his experience and wisdom. Good sense was indeed the most prominent feature in his intellectual character; and

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\* See Crit. Rev. New Arr. vol. III. p. 121 and p. 556.



It is unquestionably of all the qualities of the understanding, that which essentially constitutes superiority of mind: for, although we are sometimes apt to appropriate the appellation of genius to certain peculiarities in the intellectual habits, it is he only who distinguishes himself from the rest of mankind, by thinking better than they on the same subjects, who fairly brings his powers into comparison with others. This was in a remarkable degree the case with Dr. Robertson. He was not eminent for metaphysical acuteness; nor did he easily enter into speculations involving mathematical or mechanical ideas; but, in those endowments which lay the foundation of successful conduct, and which fit a man to acquire an influence over others, he had no superior. Among those who have, like him, devoted the greater part of life to study, perhaps it would be difficult to find his equal.

His practical acquaintance with human nature was great, and he possessed the soundest and most accurate notions of the characters of those with whom he was accustomed to associate. In that quick penetration, indeed, which reads the soul, and estimates the talents of others by a sort of intuition, he was surpassed by many; and I have often known him misled by first impressions: but where he had an opportunity of continuing his observations for a length of time, he seldom failed in forming conclusions equally just, refined, and profound. In a general knowledge of the world, and of the ways of men, his superiority was striking and indisputable; still more so, in my opinion, than in the judgements he formed of individuals. Nor is this surprising, when we consider the joint influence of his habits as an historian, and as a political leader,

Too much cannot be said of his moral qualities. Exemplary and amiable in the offices of private life, he exhibited in his public conduct a rare union of political firmness, with candour and moderation.—“He enjoyed,” says Dr. Erskine, “the bounties of Providence without running into riot; was temperate without austerity; condescending and affable without meanness; and in expense neither sordid nor prodigal. He could feel an injury, and yet bridle his passion; was grave, not sullen; steady, not obstinate; friendly, not officious; prudent and cautious, not timid.”—The praise is liberal; and it is expressed with the cordial warmth of friendship; but it comes from one who had the best opportunity of knowing the truth, as he had enjoyed Dr. Robertson’s intimacy from his childhood, and was afterwards, for more than twenty years, his colleague in the same church; while his zealous attachment to a different system of ecclesiastical government, though it never impaired his affection for the companion of his youth, exempts him from any suspicion of undue partiality.

In point of stature Dr. Robertson was rather above the middle size; and his form, though it did not convey the idea of much activity, announced vigour of body and a healthful constitution. His features were regular and manly; and his eye spoke at once good-sense and good-humour. He appeared to greatest advantage in his complete clerical dress; and was more remarkable for gravity and dignity in discharging the functions of his public stations, than for ease or grace in private society. His portrait by Reynolds, painted about



twenty years ago, is an admirable likeness; and fortunately—for the colours are already much faded—all its spirit is preserved in an excellent mezzo-tinto. At the request of his colleagues in the university, who were anxious to have some memorial of him placed in the public library, he sat again, a few months before his death, to Mr. Raeburn; at a time when his altered and sickly aspect rendered the task of the artist peculiarly difficult. The picture, however, is not only worthy, in every respect, of Mr. Raeburn's high and deserved reputation, but, to those who were accustomed to see Dr. Robertson at this interesting period, derives an additional value from an air of languor and feebleness, which strongly marked his appearance during his long decline.

'I should feel myself happy, if, in concluding this memoir, I could indulge the hope, that it may be the means of completing and finishing that picture which his writings exhibit of his mind. In attempting to delineate its characteristic features, I have certainly possessed one advantage;—that I had long an opportunity of knowing and studying the original; and that my portrait, such as it is, is correctly copied from my own impressions. I am sensible, at the same time, that much more might have been accomplished by a writer whose pursuits were more congenial than mine to Dr. Robertson's; nor would any thing have induced me to depart, so far as I have now done, from the ordinary course of my own studies, but my respect for the last wish of a much lamented friend, expressed at a moment when nothing remained for me but silent acquiescence,'  
P. 204.

At the end is an Appendix, containing some letters of Dr. Robertson and his friends, particularly Hume and Gibbon; and some further illustrations of Dr. Robertson's conduct as the leader of an ecclesiastical party.

ART. III.—*The History of the Rebellion in the Year 1745.* By John Home, Esq. 4to. 1l. 1s. Boards. Cadell and Davies. 1802.

THIS work has been in preparation for a long course of years; and is mentioned by Boswell, in his anecdotes of Dr. Johnson, as an historical production on the Sallustian plan. Having no such work in English literature, we began the perusal with great expectation, and with no small reverence for the talents of the author of Douglas, though we remembered no ancient example of a poet who had shone in history. Our expectations were probably too high, for they were not satisfied—especially with regard to the language, which we frequently found mean and colloquial, instead of exhibiting the elevated dignity and rapid force of Sallust: yet, upon the whole, the work is very respectable; and seems particularly en-

titled to the praise of great veracity and exactness, which are, after all, the chief requisites of history, considered in its main view—that of instruction.

This work is very properly dedicated to the King. The preface commences as follows.

‘ History assumes various forms, and attains different degrees of excellence, from the importance of the subject, from those opportunities the author has had to know the truth, and from the manner in which he relates the most interesting events of that period he hath chosen.

‘ It is universally acknowledged, that the most complete instruction and entertainment are to be found in histories, written by those illustrious persons, who have transmitted to posterity an account of the great actions which they themselves performed.

‘ Small is the number of such historians; and at this day Xenophon and Cæsar seem to stand unrivalled and alone. Instructed by them and other ancient authors, men of learning, in modern times, are made acquainted with the military art and civil policy of Greece and Rome. But in the year 1745, when the Highlanders took arms against government, the condition and manners of the Highlanders at home, in time of peace, with their arms, array, and alacrity in making war, were unknown in England, and the Low-country of Scotland, to a degree almost incredible. One author, Wishart, bishop of Edinburgh, (who had been the marquis of Montrose’s chaplain, and an eye-witness of all his battles,) published a history of the wars of Montrose, who gained so many victories, with a body of men consisting almost entirely of Highlanders: but very few people in the Low-country of Scotland had read the bishop’s History of Montrose; and when the rebel army was marching from the North to Edinburgh, though every body talked of nothing but the Highlanders, no mortal ever mentioned Wishart’s name.’ P. v.

These remarks seem to us rather irrelevant and unconnected. Mr. Home did not perform any great actions in this rebellion; and the character of the Highlanders had been sufficiently studied after the rebellion of 1715, which is very slightly noticed by the author. The subsequent reflexions on modern politics are alike unfortunate; and such posterior allusions, which are quite unknown to classical writers, never fail to disgrace a work of any consequence. This strange preface thus concludes.

‘ Besides this account, given by Mr. Hume, of the behaviour of James at his accession, and of the disposition of his people at that time, there is a manuscript in lord Lonsdale’s possession, written by one of his ancestors, John lord Lonsdale, who says expressly, that when James succeeded his brother Charles II. the current of public favour ran so strong for the court, that if the king had desired only to make himself absolute, he would not have met with much opposi-



tion: but James took the bull by the horns, and without the least regard to the laws, endeavoured to introduce popery, which his subjects abhorred.' P. viii.

We need not notice the elegant phrase of *taking a bull by the horns*. We wish, indeed, the entire preface had been omitted, as a most pitiful piece of composition.

The work itself is divided into eleven chapters, independently of an appendix of original papers, of which very few are interesting.

Our author opens his history with the following passage.

' In the year one thousand seven hundred and forty-five, Charles Edward Stuart, the Pretender's eldest son, calling himself the Prince of Wales, landed with seven persons in a remote part of the Highlands of Scotland. A few days after his arrival, some Highlanders (not a very considerable number) joined him, and, descending from their mountains, undisciplined, and ill armed, without cavalry, without artillery, without one place of strength in their possession, attempted to dethrone the king, and subvert the government of Britain. The conclusion of this enterprise was such as most people both at home and abroad expected; but the progress of the rebels was what nobody expected; for they defeated more than once the king's troops; they over-ran one of the united kingdoms, and marched so far into the other, that the capital trembled at their approach; and, during the tide of fortune, which had its ebbs and flows, there were moments when nothing seemed impossible; and, to say the truth, it was not easy to forecast, or imagine, any thing more unlikely than what had already happened.' P. I.

We need not point out to our readers the defects of these sentences—always colloquial, sometimes mean, and occasionally tautological. Yet the author did well to explain the word *forecast*—an expression alike antiquated and impure. He proceeds in the same chit-chat manner to mention that he bore arms upon this occasion, and was taken prisoner at Falkirk. He then gives some account of the Highlands and the Highlanders; a part of which we shall transcribe, as affording a more favourable specimen,

' Scotland is divided into Highlands and Lowlands: these countries, whose inhabitants speak a different language, and wear a different garb, are not separated by friths or rivers, nor distinguished by northern and southern latitude; the same shire, the same parish, at this day, contains parts of both; so that a Highlander and Lowlander (each of them standing at the door of the cottage where he was born) hear their neighbours speak a language which they do not understand.

' That the extent and limits of the country called the Highlands, (at the time of which I write,) may be seen at one glance, a map of Scotland is prefixed to this volume, where a winding line from Dun-



barton upon the river Clyde, to Duninstra, upon the frith of Dornoch, separates the Highlands from the Lowlands.

‘ This line, beginning at Dunbarton, goes on by Crief and Dunkeld to Blairgowrie in Perthshire, from which it runs directly north to the forest of Morven, in the heights of Aberdeenshire: at Morven it proceeds still northwards to Carron in Banffshire; from Carron it takes its course due west, by Tarnoway, in the shire of Murray, to the town of Nairne (in the small shire of that name); from Nairne, the line is continued by Inverness to Conton, a few miles to the west of Dingwall in Ross-shire: at Conton, it turns again to the north-east, and goes on to Duninstra, upon the south side of the frith of Dornoch, where the line of separation ends, for the country to the north of the frith of Dornoch (that runs up between Ross-shire and Sutherland) is altogether Highland, except a narrow stripe of land, between the hills and the German Ocean, which washes the east coast of Sutherland and Caithness. To the west of this line lie the Highlands and islands, which make nearly one half of Scotland, but do not contain one eighth part of the inhabitants of that kingdom. The face of the country is wild, rugged, and desolate, as is well expressed by the epithets given to the mountains, which are called the grey, the red, the black, and the yellow mountains, from the colour of the stones of which in some places they seem to be wholly composed, or from the colour of the moss, which, in other places, covers them like a mantle.

‘ In almost every strath, valley, glen, or bottom, glitters a stream or a lake; and numberless friths, or arms of the sea, indent themselves into the land.

‘ There are also many tracts of no small extent, (which cannot properly be called either mountains or valleys,) where the soil is extremely poor and barren, producing short heath, or coarse sour grass, which grows among the stones that abound every where in this rough country. Nor is the climate more benign than the soil: for the Highlands in general lying to the west, the humid atmosphere of that side of the island, and the height of the hills in such a northern latitude, occasion excessive rains, with fierce and frequent storms, which render the Highlands for a great part of the year a disagreeable abode to any man, unless it be his native country. In the Highlands there are no cities nor populous towns, no trade or commerce, no manufactures but for home consumption, and very little agriculture. The only commodity of the country that fetches money is cattle; and the chief employment of the inhabitants is to take care of the herds of their black cattle, and to wander after them among the mountains.’ P. 3.

The remainder of the description evinces little of that sagacity and discrimination which distinguish a superior artist; and the language continues equally trivial. The reader may satisfy himself with the few following sentences.

‘ His patronymick (which marked his descent) denominated the tribe of which he was chieftain, and his lands (for every chieftain had some estate in land) were let to his friends and relations in the

same manner that the lands of the chief were let to his friends: each chieftain had a rank in the *clan regiment* according to his birth; and his tribe was his company. The chief was colonel, the eldest cadet was lieutenant-colonel, and the next cadet was major. In this state of subordination, civil and military, every clan was settled upon their own territories, like a separate nation, subject to the authority of their chief alone. To his counsels, prowess, and fortune, (*to his auspices,*) they ascribed all their success in war. The most sacred oath to a Highlander, was to swear by the hand of his chief.  
P. 9.

The rebellion of 1715 is afterwards dispatched in two sentences; and there is not a shadow of those political discussions and reasonings, from cause to effect, which may be said to form the essence of history.

‘The state of arms in every part of Britain was allowed to remain the same: the Highlanders lived under their chiefs in arms; the people of England, and the Lowlanders of Scotland, lived without arms under their sheriffs and magistrates; so that every rebellion was a war carried on by the Highlanders against the standing army; and a declaration of war with France or Spain, which required the service of the troops abroad, was a signal for a rebellion at home. Strange as it may seem, it was actually so.

‘Meanwhile, that is, in the interval between one rebellion and another, the arts of peace were successfully cultivated in Britain, and the national wealth was greatly augmented; but of that wealth, no part or portion accrued to the Highland chiefs, who still kept their people upon the old establishment; and, always expecting another rebellion, estimated their consideration by the number of men they could bring to the field. *Of the danger that was likely to arise from the Highlanders, in case of a foreign war, government was warned by Duncan Forbes of Culloden, president of the court of session; who, at the same time, suggested a measure to prevent rebellion and insurrection in the Highlands, by engaging the Highlanders in the service of government. As there will be frequent occasion to mention this gentleman, who, in the course of the rebellion, contributed so much to frustrate the designs of Charles, it seems proper to mention some circumstances, which are now known only to the few people still alive, who remember him.*’  
P. 19.

The conversation between lord Milton and Duncan Forbes, ‘one morning before breakfast,’ is again so foreign to the style of history, that it ought to have been thrown into the appendix.

In the second chapter, the Pretender’s son lands in Scotland; and the style seems somewhat to improve. The facts begin also to acquire interest; whence another advantage is, that the defects are less observed.

‘The course which the seamen proposed to steer for the Highlands of Scotland, was by the *Æbudæ*, or Western Isles. They had not proceeded far in their voyage, when they met an English man of war of sixty guns, called the *Lyon*, commanded by captain



Brett (afterward Sir Percy). The Lyon and Elizabeth engaged; and, after a very obstinate fight, the two vessels separated both greatly disabled; the Elizabeth was so much shattered, that with difficulty she regained the port whence she came. Charles, in the *Doutelle*, pursued his course. As he approached the coast of Scotland, another large ship (which was supposed to be an English man of war) appearing between his vessel and the land, the *Doutelle* (then off the south end of the Long Island) changed her course, and, ranging along the east side of Barra, came to an anchor between South Uist and Erisca, which is the largest of a cluster of small rocky islands that lie off South Uist. Charles immediately went ashore on Erisca. His attendants giving out that he was a young Irish priest, conducted him to the house of the tacksman who rented all the small islands; of him they learned that Clanronald and his brother Boisdale were upon the island of South Uist; that young Clanronald was at Moidart upon the main land. A messenger was immediately dispatched to Boisdale, who is said to have had great influence with his brother. Charles staid all night on the island Erisca, and in the morning returned to his ship. Boisdale came aboard soon after: Charles proposed that he should go with him to the main land, assist in engaging his nephew to take arms, and then go, as his ambassador, to sir Alexander Macdonald and Macleod. To every one of these proposals Boisdale gave a flat negative, declaring that he would do his utmost to prevent his brother and his nephew from engaging in so desperate an enterprise; assuring Charles, that it was needless to send any-body to Sky, for that he had seen sir Alexander Macdonald and Macleod very lately, and was desired by them to acquaint him (if he should come to South Uist, in his way to the Highlands) that they were determined not to join him, unless he brought over with him a body of regular troops. Charles replied in the best manner he could; and ordering the ship to be unmoored, carried Boisdale (whose boat hung at the stern) several miles onward to the main land, pressing him to relent, and give a better answer. Boisdale was inexorable, and, getting into his boat, left Charles to pursue his course, which he did directly for the coast of Scotland; and coming to an anchor in the bay of Loch-nanuagh, between Moidart and Arisaig, sent a boat ashore with a letter to young Clanronald. In a very little time, Clanronald, with his relation Kinloch Moidart, came aboard the *Doutelle*. Charles, almost reduced to despair in his interview with Boisdale, addressed the two Highlanders with great emotion, and, summing up his arguments for taking arms, conjured them to assist their prince, their countryman, in his utmost need. Clanronald and his friend, though well inclined to the cause, positively refused; and told him (one after another) that, to take arms without concert or support, was to pull down certain destruction on their own heads. Charles persisted, argued, and implored. During this conversation, the parties walked backwards and forwards upon the deck; a Highlander stood near them, armed at all points, as was then the fashion of his country: he was a younger brother of Kinloch Moidart, and had come off to the ship to inquire for news, not knowing who was aboard; when he gathered, from their discourse, that the stranger



was the prince of Wales: when he heard his chief and his brother refuse to take arms with their prince, his colour went and came, his eyes sparkled, he shifted his place, and grasped his sword. Charles observed his demeanour, and, turning briskly towards him, called out, "Will not you assist me?" "I will, I will," said Ranald; "though no other man in the Highlands should draw a sword, I am ready to die for you." Charles, with a profusion of thanks and acknowledgments, extolled his champion to the skies, saying, he only wished that all the Highlanders were like him. Without farther deliberation, the two Macdonalds declared that they also would join, and use their utmost endeavours to engage their countrymen to take arms. Immediately Charles with his company went ashore, and was conducted to Boradale, a farm which belonged to the estate of Clanronald. The persons who landed with Charles at Boradale, on the 25th of July, were the marquis of Tullibardine, (elder brother of James duke of Atholl) who had been attainted in the year 1716; sir Thomas Sheridan, who had been tutor to Charles; sir John Macdonald, an officer in the Spanish service; Francis Strickland, an English gentleman; Kelly, a clergyman who had been sent to the Tower of London for his concern in the bishop of Rochester's plot; Æneas Macdonald, a banker in Paris, who was Kinloch Moidart's brother; and Buchanan, the messenger sent to Rome by cardinal De Tencin.'  
P. 37.

The third chapter conducts the rebels to Perth; the style still brightens, and the detail of facts is amusing. We almost imagine that the first part of this work was written at an advanced period of life, when the source of the author's ideas began to be somewhat exhausted.

In the fourth chapter, we find the rebels advancing against Edinburgh; and the account of the transactions in the capital, though rather too diffuse for general history, yet interests by the minuteness of memoirs, under which last title the work might have been published with more propriety.

' On Monday the 16th the rebels advanced slowly towards Edinburgh, giving time for the terror of their approach to operate upon the minds of unwarlike citizens, in a divided city. Between ten and eleven o'clock in the forenoon, a message was delivered from the young Pretender to the people of Edinburgh, acquainting them that if they would admit him peaceably into the city they should be civilly dealt with; if not, they must lay their account with military execution.

' This threat was the more terrible, that it was not perfectly understood, and conveyed a confused idea of every thing that could happen in a town taken by storm: the effect of it soon appeared, for about mid-day a petition, signed by forty-eight citizens, was presented to provost Stuart, praying that he would call a meeting of the inhabitants, and consult with them what was proper to be done. This petition provost Stuart refused to grant; but an incident happened very soon which enforced the petition: that incident was the precipitate retreat of the dragoons.

Colonel Gardner, with his two regiments of dragoons, the town guard, and the men of the Edinburgh regiment, had remained at Corstorphine on the 15th till the evening. At sun-set the colonel, leaving a party of dragoons near Corstorphine, retreated with his two regiments to a field between Leith and Edinburgh; the infantry returned to the city. That night general Foukes arrived from London; and early next morning received an order from general Guest to take the command of the two regiments of dragoons, and march them to a field at the east end of the Colt Bridge. In the forenoon the men of the town guard, and the Edinburgh regiment joined the dragoons.

When the rebels came near Corstorphine, they saw the party of dragoons, where they had been posted by colonel Gardner; and some young people, well mounted, were ordered to go near, take a view of the dragoons, and bring a report of their number. These young people, riding up to the dragoons, fired their pistols at them, who, without returning one shot, wheeled about, and rode off, carrying their fears into the main body. General Foukes and the two regiments of dragoons set off immediately, and between three and four o'clock in the afternoon passed on the north side of the town by the Long Dykes, (where the New Town stands,) in full view of the people of Edinburgh.

Instantly the clamour rose, and crowds of people ran about the streets crying out, that it was madness to think of resistance, since the dragoons were fled; and some of them meeting provost Stuart, as he returned from the West Port (where he had gone to give orders after the retreat of the dragoons), followed him to the Parliament square, beseeching him not to persist in defending the town, for if he did they should all be murdered. The provost reprimanded them; and went to the Goldsmiths' Hall, where the magistrates and town council were assembled, with a good many of the inhabitants. A deputation was sent to the justice clerk, the advocate, and the solicitor, to entreat that they would come and assist the council with their advice. The deputies returned, and reported that all these gentlemen had left the town. Provost Stuart then sent for the captains of the volunteers, and the trained bands, and desired to have their opinion concerning the defence of the town. The officers said very little, and seemed to be at a loss what opinion to give; other people in the meeting made speeches for and against the defence of the town, not without reproach and abuse on both sides. The crowd encreased to such a degree, that it became necessary to adjourn to a larger place, and the meeting adjourned to the New Church aisle, which was immediately filled with people, the most part of whom called to give up the town; that it was impossible to defend it. Those who attempted to speak against the general opinion were borne down with noise and clamour.

Meanwhile a letter was handed in from the door, addressed to the lord provost, magistrates, and town council of Edinburgh: Deacon Orrock (a member of the council) opened the letter, and said it was subscribed Charles P. R. Provost Stuart stopped Deacon Orrock, said he would not be witness to reading such a letter; and rising from his seat, left the place, and returned to the Goldsmiths'



Hall, followed by most part of the council, and a good many of the town's people, who called out to read the letter; for it was absolutely necessary (they said) to read the letter, that the inhabitants might know what threatenings it contained against the city. Others maintained that it ought not to be read; that it was treason to read it. During these debates about reading the letter, four companies of the volunteers marched up to the castle of Edinburgh, and laid down their arms, without orders from provost Stuart, and without his knowledge. These four companies had come from the College-yards to their alarm-post in the Lawn Market, when the fire-bell was rung, after the retreat of the dragoons. The captains, leaving their lieutenants to command the companies, went to that meeting at the Goldsmiths' Hall, which was adjourned to the New Church aisle, where they remained a long time. The volunteers becoming impatient to know what was going on at the meeting of the inhabitants, two of the lieutenants went from the Lawn Market, and asked provost Stuart what orders he pleased to give them. The lieutenants returned without receiving any orders from the provost; and brought very bad accounts of the disposition that seemed to prevail among the people at the meeting. One of the volunteers (not an officer) hearing what the lieutenants said, proposed to his companions, that they should go to the meeting with their arms, and give their opinion as inhabitants. Other two private men, talking together, differed so much, that they quarrelled and attacked one another; one of them made use of his musket and fixed bayonet, the other threw down his musket; and parried the bayonet with his sword. They were soon separated, without any harm done. Much about the same time a man of a tolerable appearance, (whom nobody ever pretended to know,) mounted upon a grey horse, came up from the Bow to the Lawn Market, and, galloping along the front of the volunteers, called out that he had seen the Highland army, that they were sixteen thousand strong. This lying messenger did not stay to be questioned; for he was out of sight in a moment. By and by captain Drummond and the other captains came to the Lawn Market, and having talked with their lieutenants in sight of the men, sent lieutenant Lindsey to acquaint general Guest, that the volunteers were coming to the castle to deliver up their arms, as no good could be done by keeping them, for the town was to be given up. When lieutenant Lindsey returned with an answer from general Guest, that he expected them, captain Drummond (whose company having the right, was nearest the castle) gave them orders to march. Then it was that the volunteer, who stood next to professor Cleghorn, reminded him of the agreement they had made with their companions; and said, Now is your time. No, said Mr. Cleghorn, I don't think it is; to separate from the rest of the volunteers at present, would do more ill than good. Not a word more was said; and the volunteers marched up to the castle. The sun was setting when they laid down their arms; many of them with visible reluctance, and some of them with tears. The example of the four companies, commanded by captain Drummond, was very soon followed by the other two companies of volunteers; and by all the different bodies of men who had received arms from the



king's magazine. At the time the volunteers laid down their arms, the meeting at the Goldsmiths' Hall was still debating whether or no the letter, signed Charles P. R., should be read. Provost Stuart had given orders to send for the town assessors to have their opinion. None of them could be found but Mr. Haldane, who came immediately; and being asked by provost Stuart, whether or not a letter addressed to the magistrates, signed Charles P. R., should be read, he answered, that was a matter too high for him to give his opinion upon: having said so, he rose and went away. Provost Stuart exclaimed, "Good God! I am deserted by my arms and my assessors". After this there was a pause. The provost still demurred; but most of the company becoming impatient to know the contents of the letter, it was read at last.

"From our Camp, 16th Sept. 1745.

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For a more circumstantial account we are indebted to M. BEAUCHAMP, correspondent of the Royal Academy of Sciences at Paris, who, having resided several years at Bagdad, had leisure to investigate and describe the ruins of Babylon. Accordingly, in his observations upon them (originally inserted in the *Journal des Savans* for 1790, and translated in the *European Magazine* for May 1792), he relates that, 'on one side of the Euphrates are those immense ruins which have served, and still serve, for the building of هله Helle, an Arabian city, containing ten or twelve thousand inhabitants, where occur those large bricks imprinted with unknown characters, specimens of which I have presented to the abbé BARTHELEMY.'

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Hall, followed by most part of the council, and a good many of the town's people, who called out to read the letter; for it was absolutely necessary (they said) to read the letter, that the inhabitants might know what threatenings it contained against the city. Others maintained that it ought not to be read; that it was treason to read it. During these debates about reading the letter, four companies of the volunteers marched up to the castle of Edinburgh, and laid down their arms, without orders from provost Stuart, and without his knowledge. These four companies had come from the College-yards to their alarm-post in the Lawn Market, when the fire-bell was rung, after the retreat of the dragoons. The captains, leaving their lieutenants to command the companies, went to that meeting at the Goldsmiths' Hall, which was adjourned to the New Church aisle, where they remained a long time. The volunteers becoming impatient to know what was going on at the meeting of the inhabitants, two of the lieutenants went from the Lawn Market, and asked provost Stuart what orders he pleased to give them. The lieutenants returned without receiving any orders from the provost; and brought very bad accounts of the disposition that seemed to prevail among the people at the meeting. One of the volunteers (not an officer) hearing what the lieutenants said, proposed to his companions, that they should go to the meeting with their arms, and give their opinion as inhabitants. Other two private men, talking together, differed so much, that they quarrelled and attacked one another; one of them made use of his musket and fixed bayonet, the other threw down his musket; and parried the bayonet with his sword. They were soon separated, without any harm done. Much about the same time a man of a tolerable appearance, (whom nobody ever pretended to know,) mounted upon a grey horse, came up from the Bow to the Lawn Market, and, galloping along the front of the volunteers, called out that he had seen the Highland army, that they were sixteen thousand strong. This lying messenger did not stay to be questioned; for he was out of sight in a moment. By and by captain Drummond and the other captains came to the Lawn Market, and having talked with their lieutenants in sight of the men, sent lieutenant Lindsey to acquaint general Guest, that the volunteers were coming to the castle to deliver up their arms, as no good could be done by keeping them, for the town was to be given up. When lieutenant Lindsey returned with an answer from general Guest, that he expected them, captain Drummond (whose company having the right, was nearest the castle) gave them orders to march. Then it was that the volunteer, who stood next to professor Cleghorn, reminded him of the agreement they had made with their companions; and said, Now is your time. No, said Mr. Cleghorn, I don't think it is; to separate from the rest of the volunteers at present, would do more ill than good. Not a word more was said; and the volunteers marched up to the castle. The sun was setting when they laid down their arms; many of them with visible reluctance, and some of them with tears. The example of the four companies, commanded by captain Drummond, was very soon followed by the other two companies of volunteers; and by all the different bodies of men who had received arms from the



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Stimulated by these discoveries, and desirous to assist those who may be employed in the elucidation of Oriental antiquities, the Honourable East-India Company directed the governor of Bombay to order their resident at Bassorah to procure ten or a dozen of these bricks, and transmit them, carefully packed up, as early as possible to Bombay; whence they were forwarded to

England under the care of captain Timbrill, and arrived in the year 1800.

By comparing the characters impressed on these bricks with those on the ruins of Persepolis, it becomes at once obvious that a striking similarity exists between them; though, from the mode of combination in the Babylonian inscriptions, it is not less obvious that the same principle of interpretation will not equally apply. The Persepolitan characters have been by some believed to be *talismanic*; whilst others have maintained them to be legends of the *Guebres*, ancient inhabitants of Persia. Many have considered them as *hieroglyphics*; whilst a fourth hypothesis states them to be *alphabetic letters*, like our own. KEMPFER, however, differing from the rest, supposes them to express entire ideas, like the Chinese, but appropriate solely to the palace of *Istakbar*.

Since the time of this traveler, as characters of a similar kind have been found in Egypt, they have served to point out the connexion which is known to have subsisted between that country and Persepolis; whilst others of them, occurring on cylindrical loadstones, are advanced by Raspe, from a persuasion that they were the same with the Chinese characters, in proof that the Chinese writing had been known and used on this side the Ganges.

The difficulty as to the origin of these characters, Dr. Hager thinks, is settled by these *bricks from Babylon*, 'it being evident that Babylon, in point of cultivation, was much earlier than Persepolis, and that the Chaldeans were a celebrated people when the name of the Persians was scarcely known.

To confirm this opinion, and prove that the Persepolitan characters were derived from the Babylonians, Dr. Hager commences his work with a brief examination into the *antiquity, extent, and sciences* of the Babylonians; proving, from what is still known of their *astronomy, architecture, and languages*, their well founded claim to antiquity. In this detail, it is argued, that not only the Persians, but also the Indians, were disciples of the Chaldeans; and, even, that the Egyptians themselves, who pretended to have been the instructors of all nations, probably derived their *pyramids* and *obelisks* from Babylon. Hence, proceeding to the Babylonian inscriptions, it is maintained—from their similarity to the *Deva-nagari*, or alphabet styled by the Indians divine and celestial (because they concluded it to have been communicated by the deity from heaven)—that they were not of heavenly origin, but from earth, and the borders of the Euphrates. In confirmation of this suggestion, the Tibetan character, confessedly derived from the Indian, is alleged, to invalidate the opinion of the great antiquity and boasted originality of the *Bramins*.



‘The whole subject,’ Dr. Hager observes, ‘might have been proved much better, and with more copious arguments, had I not been confined by the narrow limits of a dissertation, and, what is more, by the want of time necessary for describing matters of this nature.’

‘Thus, in treating of the antiquity of the Babylonians, although the original records of that country, with the cities of Babylon, Persepolis, Alexandria, and other towns, have perished, I might nevertheless have produced the testimony of authors who lived in a time when those records still could be consulted; and thus I might have confirmed, by the testimonies of Manethon, Josephus, Diodorus, Castor, Vopiscus, Æmilius Sura, and many other Greek and Roman authors, the veracity of Ctesias, in so far as he ascribes a high antiquity to the Assyrian empire; but of these I shall only quote Plato, who, in his book Upon Laws, asserts that the Assyrian empire was several centuries older than the war of Troy.

‘By the same authors, the great extent of Assyria might have been proved; and the vast dominions of Semiramis, if the inscription of Polyænus even should be rejected, might have been attested by several towns and monuments, which acknowledge her as their founder, or even bore her name; and thus in speaking of Aram, I might have adduced the authority of Moses Chorenensis, that the Armenians also pretended to descend from the Aramæans, or that of Strabo, that their ancient language was nearly the same with the Syriac.’ P. xix.

However pardonable Dr. Hager may appear for the omissions here stated, from his impatience to gratify the public curiosity, we can by no means think him excusable for laying so little stress on the most EARLY and AUTHENTIC RECORD of the foundation of Babylon, whilst he builds so much upon his own conjectural etymology of the term *Babel*. For, admitting Dr. Hager to be right as to his explanation of the term, (though we are far from being convinced that he is,) the solution of his friend entirely removes the difficulty as to the narrative in Genesis, and is supported by so many corroborating instances expressly in point, as will leave a strong suspicion, that the respect expressed for Moses was meant but as a kiss to betray.

‘It certainly was never my intention to reject the authority of Moses, whose religious books I respect, and whose moral doctrines I revere. But having remarked, that Bel was acknowledged by sacred as well as profane authors, to have been either the first god, or the first sovereign, and founder of Babel, or (according to the Greek termination) Babylon, and that Ninus, his son, built a city about the same time, which he ordered to be called after his own name; I was led to suspect, that as Nineveh signified in Hebrew the habitation of Nin, Babel, for a similar reason, might be called the court, or the castle of Bel.

‘This opinion was corroborated by historical authorities. Thus Curtius, speaking of Babylon, says, it was built by Semiramis, or, as it is the common opinion, by Bel, whose court is still shown; and

Ammianus Marcellinus, reconciling both opinions, relates, that Semiramis built the walls of the city, and that the castle had been built long before by Bel.

Nor am I the first who gave a different derivation to the word Babel. For I find that professor Eichhorn, of Göttingen, in his enlarged edition of Simonis Hebrew Lexicon, has anticipated me, who supposes that Babel may have been contracted from Bab-bel, the court of Bel; and M. Beauchamp, who, during his residence at Bagdad, seems to have diligently applied to the Arabic, speaking of Babel, says, 'a person skilled in Arabic will not easily believe, that the word Babel is derived, as commentators pretend, from the root *belbel*, which, in Arabic as well as Hebrew, signifies *to confound*.'

To these difficulties, a learned friend of mine, who has undertaken to defend the authenticity of the Pentateuch against the attacks of the German professor Rosenmüller, and to whom I proposed them for an elucidation, replied, that the whole passage respecting the confusion of languages was inserted by some later hand; for he observes, "if an attentive reader, in perusing the Pentateuch, were carefully to include within parentheses, whatever is evidently posterior to the time of Moses, or occurs in the form of explanatory remark, it would be found, that the several interruptions of the original narrative would be removed, and its natural order restored." To this declaration, however, others would hardly subscribe, as they would believe that a door would thus be opened for declaring any passage in the Pentateuch to be an interpolation.' p. xxi.

The passage here noticed respecting the *confusion of languages* stands thus in our translation: Gen. xi. 9. *Therefore is the name of it called Babel, because the LORD did there confound the language (LIP) of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.* Upon considering this passage as it stands in the narrative, we cannot have a doubt that the opinion of Dr. Hager's friend is well founded, and that the words in question, instead of being part of the original history, are the gloss only of a commentator upon it. But, were it otherwise, and the inference erroneous, how does, or can, an erroneous inference from a fact disprove its antecedent existence? Yet, that the inference is erroneous, the doctor has not proved; for he admits that the account given by Moses of the building of Babylon with bricks and bitumen is confirmed by ancient writers. But let us revert to the arguments adduced, and see how they apply to the text.

'They' (the ancient writers quoted by Bochart in his *Sacred Geography*) 'will not allow that Babel was thus called from the confusion of languages. If Babel, say they, was to signify *confusion*, it ought to be called either *Belilah*, בלילה, or *Bilbul*, בלבל, which is the name still given to confusion by the Rabbins; but *balal*, בלל, *to confound*, being one of those verbs which double the second radical, *confusion* ought literally to be called *Mebilah*, מבילה, or



*Tebilah*, תבילה, and not Babel, which word, according to grammatical principles, cannot be derived from *Balal*, ללל, or *Balbal*, לללל, to confound.' p. 2.

Now, what says the text?—not a word of the confusion of languages, but of LIP, that is, of PRONUNCIATION; and so in ver. 6. 'They have all one LIP;' and ver. 7. 'Let us go down, and confound their LIP.' Till then this confusion in articulating shall be proved to have been reducible to grammatical principles, we see no reason for rejecting the statement that the city which, in consequence of it, this people had left off to build, was called BABEL; because the Lord did there confound the LIP of all the land.

Dr. Hager adds an observation which appears at first view to militate against this remark, but, when more nearly examined, will be found still in point.

'Others say that Babel was thus called instead of Balbel, by suppressing the letter /; so that the Hebrews pronounced it Babel. But, besides this being a forced derivation, it is to be observed that the Chaldeans give to their capital a quite different origin. They tell us that *Bel*, לב, built first of all a great tower or castle, *βῆλῖς*, and that this was the origin of that immense city to which Babylon afterwards increased. Thus, says Pezronius, we find that Dido built first of all Byrsa, the citadel of the new town, which, according to the Punic language, was called Chartago. Romulus began the foundation of Rome by the Capitolium, and Cadmus that of Thebes by the Theban Fort; and, in like manner, the citadel of Athens in Greece was of much greater antiquity than the town itself.' p. 2.

Whether the Hebrews pronounced *Balbel*, by the suppression of /, *Babel*, or that this derivation of the word were forced, are neither of them at all to the question, so far as they tend to invalidate the passage in Genesis. The inquiry is not, how the Hebrews pronounced the name? but the founders of Babel? and that its derivation were a forced one, the very passage evinces; for their lip, or pronunciation, was so far confounded, as to render them unintelligible to each other.—The account given by the Chaldeans of the origin of their capital is by no means incongruent with the Mosaic; for authorities are not wanted to show that Bel and Nimrod were one and the same, nor that the Babylon of the Chaldeans in after times was erected where Nimrod and his adherents first settled, and began the tower, whose top was to reach unto heaven. As to the stories of Dido, Romulus, and Cadmus, with their byrsa, capitol, and fort, nothing can be less like evidence than the mention of them, in proof of what was done by Bel; unless it can be shown that Bel was posterior to these (perhaps, imaginary) personages, and professed to follow their example; besides that nothing can well be more wild than to suppose builders beginning and carrying

on a mighty work before they had habitations, or a settlement to live in.

Dr. Hager proceeds:—

From Bel, then, Berosus and Abidenus, both Chaldean writers, assert that Babel derived its first origin, which, like Nineveh, was called after its founder, and signified either *the castle of Bel*, or *the court of Bel*; or, it might have some other meaning, (in which the Chaldaic language is not deficient), but not *confusion*, a term applied to the Babylonians, as it appears, by the jealousy of their neighbours, who envied their prosperity and glory.' p. 3.

If now, as this passage states, *Babel* might still have *some other meaning* besides *the castle, or court of Bel*; the doctor virtually gives up, as infirm, all he had rested upon that interpretation—excluding only what is built on *confusion*, which he now attributes to *the jealousy of their neighbours, who envied their prosperity and glory*. May we ask who these neighbours were? The doctor, by a note referring to Deuteron. xii. 3. in which it was commanded by the law of Moses to destroy the name of the foreign divinities, points out the Israelites as those neighbours; but what has this to do with the term Babel as the name of this tower, which was founded for ages before the Israelites existed, and was erected as the castle or court of Bel its founder?—It is evident, however, that Dr. Hager, on the whole he has advanced, does not think his objections tenable; for he subjoins—'But as it is not my purpose to enter into this dispute, I shall only add, that this town or castle, according to the same writers (*Berosus* and *Abydenus*) was of an immense height,' &c.—thus again confirming the narrative of Moses, with which he began.

Having given a description of this celebrated tower according to Herodotus, and attempted to establish its antiquity as greater than that of the Indian pagodas, which, being all square like it, and looking to the four cardinal points, served the purposes of astronomical observations, Dr. Hager proceeds to show that the Chaldeans were the most ancient astronomers; and this he confirms by the remark of Lalande, that Ptolemy and Hipparchus, who lived in Egypt, found no-where observations of greater antiquity; and still further by the questions of Bailly: 'If a system of astronomy were really invented by the Egyptians, why did Ptolemy, who resided in Egypt, make no mention of it? Why did he quote only the Chaldeans? Why does he employ only the Chaldaic epoch of *Nabonassar*, and not a Greek or Egyptian one? and why does he use Chaldaic periods, Chaldaic elements, and Chaldaic observations?' Astron. tom. i. p. 177.

The rest of this chapter, in support of the antiquity of the Babylonians, consists of observations in opposition to the claims of the Indians, Chinese, and Persians.



The extent of Assyria being the subject of his second chapter, our author commences it with observing on the name, that *Syria* and *Assyria* were originally the same, the former without the article  $\aleph$ , and the latter with it; and produces as proofs that Cicero called the country of the Chaldeans *Syria*, and Lucian, who was born in Syria, styles himself both a *Syrian* and *Assyrian*. Taking Aram, אֲרָם, for the common name of Syria of *Damascus*, and Syria beyond the *Euphrates*, and inferring the extent of a country from that of its language, &c., Dr. Hager includes Persia; and proceeding to support his argument on this ground, observes:

‘I could here adduce several other words, which Mr. Wilford, and others who have written on this subject, believe to be pure Sanscrit; which, however, are either Persian, or Chaldaic, and Hebrew. Nay, when future researches shall make us better acquainted with the Sanscrit language, I fear that a number of them, now supposed to belong to it, will be found borrowed from other idioms, and chiefly from the Persian—a circumstance which will considerably diminish its pretended antiquity. Thus, though its partisans maintain, that the Persian was derived from the Sanscrit, it may be asked, why are the Persian words always more simple and regular than the Sanscrit of the same sound and signification? Are not the simplicity and regularity of a language a proof of higher antiquity than the complex and corrupted language? And, if the Sanscrit was introduced into Persia, why do we not find the Devanagari, their most ancient characters, with which the Sanscrit was expressed, on the ancient monuments of Persia, before it had its own characters, as, for instance, on the ruins commonly called of Persepolis, where we find those celebrated inscriptions in unknown characters, the most ancient to be found in Persia, and which have no resemblance to any character of India? And why have the Hindoos themselves inscriptions on their ancient pagodas in characters which they do not understand?’

P. 16.

Having intimated that vestiges of Assyrian literature might be traced beyond the *Ganges* and *Imaüs*, Dr. Hager turns toward the west, and observes that ‘the Arabic language, that celebrated dialect which at present extends over half *Asia*, and almost all *Africa*, is a daughter of the *Chaldaic*.’ This the doctor—setting aside the genealogical argument drawn from the traditions of the Arabians, as claiming their descent from Abraham the Chaldean—observes, may be evinced from a slight comparison of the grammar and structure of both languages; which prove that the Arabic approaches much nearer to the *Chaldaic* than to the *Hebrew*. From a like similarity between the *Arabic* and the *Geez*, or most ancient language of *Abyssinia*, it is inferred that the Assyriac gradually extended from Babylon to the centre of Africa and the very sources of the Nile. As if, however, the doctor entertained some doubts on the validity of this argument, he adds

But the clearest proof of the influence, which the Chaldaic literature had in Arabia, appears in their numbers, for which, like the Greeks, they often use alphabetic letters instead of ciphers; and also by the names of the days of the week, which were used among the ancient Arabians, called Homerites. Both show their Assyriac origin, being exactly equal in number, and having the same order as the Syriac alphabet; which proves that they were not only acquainted with, but also used it. The same order of the alphabet is still common among the Arabians of Marocco, at the western extremity of Africa, who, being now so far separated from their brethren, the Oriental Arabians, and from their ancient neighbours, the Chaldeans, must have been in possession of this alphabet at a very early period.' P. 17.

Other arguments, to prove the influence and extent of Chaldaic literature, are deduced from the *Cufic*, *Neski*, *Talik*, *Divani*, &c.; and the *Homeritic* alphabet, the oldest which the Arabians possessed, is stated, upon the authority of an Arabic MS. discovered by ADLER at Vienna, and denominated *Suri*, to have been deduced from the Syriac.

Dr. Hager next proceeds to show that *Canaan* or *Palestine*, and *Phœnicia*, belonged also to *Assyria*, and, from Strabo, that Syria anciently extended from Babylon to the Black Sea; after which, from the Phœnician language, and the colonies by which it was diffused, he applies his conclusion to the greatest part of the ancient world. But though we admit the consequence of the doctor, so far as concerns an agreement in language to the extent stated, there appears to be an evident deficiency of proof, whence to infer an equal extent, as to the empire of Babylon. If the whole earth were originally of one language, the agreements pointed out will be much more easily accounted for upon this ground, than the other. But, however the question be determined, the inference is substantially the same, so far as language is concerned, and Dr. Hager's application of it to the object of his work.

(To be continued.)

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ART. V.—*Supplement to the Third Edition of the Encyclopædia Britannica, &c.* By George Gleig, LL.D. &c. (Continued from Vol. XXXIV. p. 381.)

WE need not repeat our account of the plan of the work, the improvements of its third edition, nor of the design and assistants of the continuation before us. We have in general given our opinion of its execution, and shall speak more fully still on this subject before we conclude our analysis.

The remaining parts of the first volume of the Supplement



are conducted with the same care as the former; and we notice, chiefly from Dr. Anderson, some very useful remarks on the management of 'dairies.' They are not, however, sufficiently extended to the varying practice of different counties; and some valuable additions may still be made. The term 'dendrometer,' the appellation of an instrument whose use is the measurement of trees, has been applied somewhat unaccountably to another machine, for the purpose of measuring distances by a single observation; but we suspect that it will not answer the sanguine views of Mr. William Pitt, its inventor or improver.

The subject of 'draining' has been pursued with so much care, since the publication of the *Encyclopædia*, that a Supplement was peculiarly necessary. It is given with candour and ability; and though somewhat might have been added from still later experience, this by no means detracts from the diligence and abilities of the authors: indeed this *somewhat* is neither considerable nor important. We were much pleased with the very clear, comprehensive abridgement of Mr. Smeaton's account of the 'Edystone Light-house,' which we have had occasion to notice in its separate state; and the article of 'electricity' appears to us to be truly valuable, as it comprises the whole of the science at present known. The author adopts the system of *Æpinus*, acknowledging it, indeed, to be a hypothesis, but one that meets the numerous facts more completely than any other hitherto suggested.

A very satisfactory account of a new art, that of 'enameling culinary vessels,' to supply the temporary coatings of tin, and to prevent any ill taste from some metals, and danger from others, is also inserted. We have kept this subject much in our view, and think the improvement highly valuable. The coating does not increase considerably the thickness, nor retard boiling; and it resists the alternations of heat and cold very successfully. We perceive, that, like tin, it acquires a crust from some hard waters; but it is more easily removed from this than from tin coatings. We find some additions to the article of 'episcopacy,' chiefly as it relates to Scotland; and some very extraordinary details from later authors on the subject of 'fascination.' If the whole of these facts be true, this influence is really surprising and unaccountable: much, we suspect, may be fancy; but we dare not limit the influence of animal effluvia, as we so often experience the wonderful effects of those of vegetables.

To the article of 'felting' we find some curious additions, as well as to that of 'hat-making,' from Mr. Nicholson's valuable Journal. The article of 'felters' is also much improved; and to that of 'fire-balls' is an interesting supplement, particularly respecting the famous Greek fire, and the

means of extinguishing flame. With regard to the late French invention, which has so much alarmed some gentlemen of distinguished rank, viz. the improved diving machine, and the apparatus affixed, which is designed to blow up a line-of-battle ship, it belongs to this head. We think it by no means impossible; but may add, that the divers must necessarily be, in every instance, the victims; and the whole plan will be unsuccessful, unless the ship stand as steady as a rock, and unless, as action and re-action are equal, there be a very small depth of water under the ship. At any rate, however, there will be the same impediments to this plan, as to firing red-hot balls, or fighting under false colours.

The article of 'friction' is greatly improved, and that of 'Galvanism,' we believe, wholly new. This science has, however, been largely illustrated since the publication of the Supplement; and these illustrations it could not comprehend. Had the compilers been in possession of the more extensive views of later authors, they would not, we suspect, have denied the connexion of Galvanism with electricity; and had this connexion been established, it probably would have much influenced their opinion respecting the system of *Æpinus*.—The articles 'Gibraltar' and the 'Cape of Good Hope' are improved by useful additions, lately communicated to the public. In that of 'St. Domingo,' we find what may be styled a digression on the subject of the slave-trade, and the objects of the benevolent—but, in some respects, mistaken—society, entitled the 'Friends of the Blacks.' Whatever be the merit of the design, they, as well as the modern advocates of liberty and equality, have mistaken their ground. Neither the French nor the Blacks were prepared for emancipation. While we say this, however, not to break the subject, we shall remark, that the observations on 'Jacobins' and the 'Illuminés' in the present volume are equally unjust and unfounded. That the Encyclopædists were deists, and in several instances, atheists, we will admit; but it was vanity only which led them to destroy Christianity, without any design of raising themselves into a superior rank of mortals. Their follies and their vices were too well known; and Frederic, whom they flattered into an oracle on a subject which he did not understand, soon left them, when he perceived the connexion between the destruction of religion and that of social order. We allow the 'connexion,' but deny that the abolition of the latter was any part of their design; and we deny it, not only from a view of their conduct, but from their dispositions. Not one of the whole set—the reader may supply a more opprobrious appellation—was capable of a deep design, nor of the conduct of such, if projected by another. Voltaire's profoundest schemes were planned to cheat the booksellers; and Diderot



never soared higher than to overreach Catharine in the sale of his boasted library. With respect to the Illuminati and the Freemasons, we have already offered our opinion. We cannot, indeed, contradict what authors of credit—for such we esteem at least professor Robison—have asserted; but they have never proved the connexion between these mystical sects and the late revolution. The whole is easily resolved without the aid of mysticism. We personally knew many of the original actors in the revolution, and were convinced of the purity of their views; but they were obliged to employ a force which they could not afterwards controul; and the combined power of the mob, which they used as an instrument, felt their own influence, when collected in the hall of the Jacobins. Weishaupt, in his new society, might have adopted the various degrees of honour here enumerated from the abbé Barruel or professor Robison; but the Jacobins of France were never to any extent or great degree under the influence of this society; and the frantic restless spirit of innovation was no where, at one period, more alive than in this country. Why may not then similar causes have had similar effects in others, whatever may have been the doctrines of this mystical union? With respect to Freemasonry, some new ordinances may have been added; but the Masons of England know that they have not been received in *their* lodges; nor are there, in any order of society, better men, or better subjects. The world was ripe for innovation—unfortunately innovation has not amended their state,—and the little inconveniences which roused the spirit of resistance have been exchanged for misery, poverty, and contempt. Let even the individuals of France recount their gains, and soberly affirm what they have obtained in exchange for the destruction of their marine and the loss of their commerce—years of anarchy, and, perhaps, ages of restless doubt and suspicion.

In this progress we have overlooked, though not without design, an excellent article on ‘dynamics,’ chiefly that we may unite it with one of equal ability—the last in the present volume of the Supplement—‘impulsion.’ This subject we meant to have examined at length, but find it impossible within any reasonable compass. In general we can freely commend it; yet, when the writer considers impulse as ‘pressure,’ the idea requires some modification. It must be, indeed, ultimately resolved into pressure: but, as impulsion, it is pressure with momentum, and actuated, perhaps, by peculiar laws. Had we engaged fully, as we purposed, in this inquiry, we should from these principles have introduced some modifications in his views of the *conservatio virium vivarum*. We admit that the author has given the first demonstration of the theorem, and we admit also that it is the property of Newton. Indeed, in each article, he has shown himself laudably zealous for our

countryman's fame, and, without the petulance of a partisan, has with manly dignity asserted his rights. Were we hypercritical, we might remark that he has been rather too minute in his distinctions, and his introduction to the article of 'dynamics;' but when we reflect that the pages of his dictionary have heretofore employed as many volumes, when we consider that his luminous view of the subject gives a full, and at the same time correct, sketch of the subject, we may pardon what appears to us a little prolixity; and we the more readily pardon it, as we accede to the application in the second article of impulsion.

We regret that our author has not explained, more pointedly and comprehensively, a position which we think very well established, viz. that bodies, apparently in contact, are really not so, and that resistance is not owing to the immediate impulse of the particles of matter on each other. Our opinion we have often had occasion to explain. We shall add some of our author's observations, but cannot admit the consequence which he draws, that this doctrine excludes the supposition of an interposed fluid. We think it rather establishes its existence, since otherwise an effect appears to take place without a cause.

'It is hardly necessary now to say, that all attempts to explain gravitation, or magnetism, or electricity, or any such apparent action at a distance by the impulsions of an unseen fluid, are futile in the greatest degree. Impulsion, by absolute contact, is so far from being a familiar phenomenon, that it may justly be questioned whether we have ever observed a single instance of it. The supposition of an invisible impelling fluid is not more gratuitous than it is useless; because we have no proof that a particle of this fluid does or can come into contact with the body which we suppose impelled by it, and therefore it can give no explanation of an action that is apparently *e distantii*.

'The general inference from the whole seems to be, that, instead of explaining pressure by impulse, we must not only derive all impulse from pressure, but must also ascribe all pressure to action from a distance; that is, to properties of matter by which its particles are moved without geometrical contact.

'This collection of facts conspires, with many appearances of fluid and solid bodies, to prove that even the particles of solid, or sensibly continuous bodies, are not in contact, but are held in their respective situations by the balance of forces which we are accustomed to call attractions and repulsions. The fluidity of water under very strong compressions (which have been known to compress it  $\frac{1}{8}$  of its bulk), is as inconsistent with the supposition of contact as the fluidity of air is. The shrinking of a body in all its dimensions by cold, nay, even the bending of any body, cannot be conceived without allowing that some of its ultimate unalterable atoms change their distances from each other. The phenomena of capil-



lary attraction are also inexplicable; without admitting that particles act on others at a distance from them. The formation of water into drops, the coalescence of oil under water into spherical drops, or into circular spots when on the surface, shew the same thing, and are inexplicable by mere adhesion. In short, all the appearances and mutual actions of tangible matter concur in showing, that the atoms of matter are endowed with inherent forces, which cause them to approach or to avoid each other. The opinion of Boscovich seems to be well founded; namely, that at all sensible distances, the atoms of matter tend toward each other with forces inversely as the squares of the distances, and that, in the nearest approach, they avoid each other with *insuperable* force; and, in the intermediate distances, they approach or avoid each other with forces varying and alternating by every change of distance.' Vol. i. p. 804.

We do not perceive that this difference in opinion affects the author's conclusions. Had we time, we could show that it only influences the language; if it be once allowed (as it must be *per hypothesin*) that this interposed fluid penetrates the most solid bodies, resisting only in consequence of its relation (we dare not say affinity) to different substances.

From all that has been said, we learn that physical or sensible contact differs from geometrical contact, in the same manner as physical solidity differs from that of the mathematician. Euclid speaks of cones and cylinders standing on the same base, and between the same parallels. These are not material solids, one of which would press the other out of its place. Physical contact is indicated, immediately and directly, by our sense of touch; that is, by exciting a pressure on our organ of touch when it is brought sufficiently near. It is also indicated by impulsion; which is the immediate effect of the pressure occasioned by a sufficient approximation of the body impelling to the body impelled. The impulsion is the completion of the same process that we described in the example of the magnets; but the extent of space and of time in which it is completed is so small that it escapes our observation, and we imagine it to be by contact and in an instant. We now see that it is similar to all other operations of accelerating or retarding forces, and that no change of velocity is instantaneous; but, as a body, in passing from one point of space to another, passes through the intermediate space; so, in changing from one velocity to another, it passes through all the intermediate degrees without the smallest *saltus*.

And, in this way, is the whole doctrine of impulsion brought within the pale of dynamics, without the admission of any new principle of motion. It is merely the application of the general doctrines of dynamics to cases where every accelerating or retarding force is opposed by another that is equal and contrary. We have found, that the opinion, that there is inherent in a moving body a peculiar force, by which it perseveres in motion, and puts another in motion by shifting into it, is as useless as it is inconsistent with our notions of motion and of moving forces. The impelled body is

moved by the insuperable repulsion exerted by all atoms of matter when brought sufficiently near. The retardation of the impelling body does not arise from an *inertia*, or resisting sluggishness of the body impelled, but because this body also repels any thing that is brought sufficiently near to it. We can have no doubt of the existence of such causes of motion. Springs, expansive fluids, cohering fibres, exhibit such active powers, without our being able to give them any other origin than the *FIAT* of the Almighty, or to comprehend, in any manner whatever, how they reside in the material atom. But once we admit their existence and agency, every thing else is deduced in the most simple manner imaginable, without involving us in any thing incomprehensible, or having any consequence that is inconsistent with the appearances. Whereas both of these obstructions to knowledge come in our way, when we suppose any thing analogous to force inherent in a moving body solely because it is in motion. It forces us to use the unmeaning language of force and motion passing out of one body into another; and to speak of force and velocity as things capable of division and actual separation into parts. The force of *inertia* is one of the bitter fruits of this misconception of things.' Vol. i. p. 805.

We greatly regret that we cannot follow our author more minutely. We have seen nothing more clear, more comprehensive, or more satisfactory, on this intricate subject.

The lives, in the remainder of this volume, are numerous and interesting, and form a very valuable part of the present collection. They are, in general, written with exact judgement and minute discrimination. We shall notice some of the more important.

The life of 'Sir David Dalrymple,' better known by his title of 'Lord Hailes,' is an excellent one, truly discriminative of his peculiar talents. Where so much commands our respect, we scarcely dare to hint at a fault; but perhaps we may ask, whether the accuracy of his judgement kept pace with the undeviating excellence of his heart? We should be sorry by such a question to offend his friends, or do an injury to his memory. His knowledge was extensive—his publications truly valuable; nor perhaps do they contain a line which he would now wish to erase.

There are some curious particulars of the frantic and suffering 'Damien,' which show that the warmest enthusiasm is not peculiar to modern Frenchmen. 'Desault' was a surgeon of considerable abilities, and one of the innocent martyrs of the revolution. His terrors at least—for the idle story of his being poisoned himself, because he would not assist in the crime of poisoning the son of the unfortunate Louis, is absurd, since the jailors could more easily have destroyed the child than the surgeon—overcame him; and he died, like some other excellent men, from his apprehension of the villains who then assumed the regal power. Of 'Diderot' the account is very



satisfactory, excepting only the idea of his religious designs. As one of the leaders of the celebrated Encyclopædists, and an able assistant in that work, it of course shares the editor's attention. We shall transcribe some of his remarks.

‘ When a new edition of the *Encyclopédie* was resolved on, Diderot, the editor of the former edition, thus addresses the booksellers who had undertaken to republish it. “ The imperfections (says he) of this work originated in a great variety of causes. We had not time to be very scrupulous in the choice of our coadjutors. Among some excellent persons, there were others weak, indifferent, and altogether bad. Hence that motley appearance of the work, where we see the rude attempt of the school-boy by the side of a piece from the hand of a master; a piece of nonsense next neighbour to a sublime performance. Some working for no pay, soon lost their first fervour; others, badly recompensed, served us accordingly. The *Encyclopédie* was a gulf into which all kinds of scribblers promiscuously threw their contributions; their pieces ill conceived, and worse digested, good, bad, contemptible, true, false, uncertain, and always incoherent and unequal; the reference, that belonged to the very parts assigned to a person, never filled up by him. A refutation is often found where we should naturally expect a proof. There was no exact correspondence between the text and the plates. To remedy this defect, recourse was had to long explications. But how many unintelligible machines, for want of letters to denote the plates!” To this confession Diderot added particular details on various parts; such as proved that there were in the *Encyclopédie* subjects to be not only retouched, but to be composed afresh: and this was what a new company of literati and artists set themselves to work upon in the *Encyclopédie Méthodique*.

‘ This immense work is not yet completed; and therefore we cannot speak of it as a whole; but it is surely not less verbose than the former edition, nor do the aims of its editors appear to be purer. That it contains much valuable information in chemistry, and indeed in every department of physical science, no candid man will controvert: but its articles on abstract philosophy are prolix and obscure; and it betrays the same impiety, the same eager desire to corrupt the principles of the rising generation, and the same contempt for every thing which can make mankind happy here or hereafter, with the former edition.’ Vol. i. p. 491.

Of ‘ Dr. Enfield ’ the life is pleasing and satisfactory; and we read also with satisfaction the memoirs of the melancholy, the unfortunate ‘ Falk,’ as well as of the learned but indolent ‘ Dr. Farmer.’ We know that, in this emergency of time and limits, the life of ‘ Robert Fergusson ’ should not detain us. His poetical talents are undisputed; and the laxity of his moral and his religious opinions are generally notorious and lamented. Yet some observations of importance are introduced in a manner that may occasion their neglect; and they are of too much consequence to be lost. They are strictly just; and we could

add some similar, though less illustrious instances, from our own knowledge.

‘ That the law was a very improper profession for a man of his narrow fortune is indeed true ; but we trust that his two biographers will not consider us as intending any offence to them, if we embrace the present opportunity of exposing the folly of a very common remark, that a lively genius cannot submit to what is absurdly called a dry study. We might instance different lawyers at our own bar, who, with great poetical talents in their youth, have risen to the summit of their profession ; but to avoid personal distinctions at home, we shall take our examples from England. The genius of the late earl of Mansfield was at least as lively as that of Mr. Fergusson, and if he had pleased he could have been equally a poet ; yet he submitted to the drudgery of studying a law still drier than that of Scotland. To the fine taste of Atterbury bishop of Rochester, and to his classical compositions both in prose and verse, no man is a stranger who is at all conversant in English literature : yet that elegant scholar and poet, after he had risen to the dignity of dean of Carlisle, submitted to the drudgery of studying, through the medium of barbarous Latin, the ecclesiastical law of England from the earliest ages ; and declared, that by dint of perseverance he came in time to relish it as much as the study of Homer and Virgil. Whatever be thought of Milton’s political principles, no man can read his controversial writings, and entertain a doubt but that he could have submitted to the drudgery of studying the law.

‘ The truth is, and it is a truth of great importance, that a man of real vigour of mind may bring himself to delight in any kind of study which is useful and honourable. Such men were lord Mansfield, the bishop of Rochester, and Milton ; but, whether through some radical defect in his nervous system, or in consequence of early dissipation, Mr. Fergusson, with many estimable qualities, was so utterly destitute of this mental vigour, that rather than submit to what his friends call drudgery, he seems to have looked with a wishful eye to some sinecure place.’ Vol. i. p. 647.

The character of Dr. ‘ James Fordyce ’ is admirably drawn ; and the petulant irritability of ‘ George Forster ’ described with equal spirit and truth. One circumstance of his life, not generally known, we shall select : our readers will see that he is a twin brother of Mr. Godwin, at least very nearly related ; and that Miss Wolstonecraft could find in a neighbouring kingdom her resemblance.

‘ Our biographer, after conducting his hero through these scenes of public life, proceeds to give us a view of his domestic habits and private principles. He tells us, that he formed a connexion (whether a marriage or not, the studied ambiguity of his language leaves rather uncertain) with a young woman named *Theresa Hayne*, who, by the illumination of French philosophy, had divested herself of all the prejudices which, we trust, the ladies of this country still consider as their honour, as they are certainly the guardians of do-



domestic peace. Miss Hayne was indignant at the very *name of duty*. With Eloisa she had taken it into her head, that

Love, free as air, at sight of human ties,  
Spreads his light wings, and in a moment dies.

'She was frank enough, however, says our author, to acknowledge the errors of her imagination; and from this expression, and his calling her afterwards Forster's wife, we are led to suppose that she was actually married to him. But their union, of whatever kind, was of short duration. Though the lady is said to have been passionately attached to celebrated names, the *name* of George Forster was not sufficient to satisfy her. He soon ceased, we are informed, to *please* her; she therefore transferred her affections to another; and, as was very natural for a woman who was indignant at the name of duty, she proved false to her husband's bed. Forster, however, pretended to be such a friend to the *modern* rights of men and women, that he defended the character of his Theresa against crowds who condemned her conduct. Nay, we are told, that he considered himself, and every other husband who ceases to please, as the *adulterer of nature*. He therefore laboured strenuously to obtain a divorce, to enable Theresa Hayne to espouse the man whom she preferred to himself. Strange, however, to tell, the prejudices even of this cosmopolite were too strong for his principles. While he was endeavouring to procure the divorce, he made preparations at the same time, by the study of the oriental languages, to undertake a journey to Thibet and Indostan, in order to remove from that part of the world, in which both his heart and his person had experienced so severe a shock. But the chagrin occasioned by his misfortunes, joined to a scorbutic affection, to which he had been long subject, and which he had contracted at sea during the voyage of circumnavigation, abridged his life, and prevented him from realising this double project. He died at Paris, at the age of thirty-nine, on the 13th of February 1792.' Vol. i. p. 665.

The life of the amiable 'lord Gardenstone' is pleasing; that of 'Dr. Gerard' both entertaining and instructive. The account of 'Harriot,' from professor Zach, is curious; and, indeed, it reflects little honour on the English mathematicians that they have not defended the memory of their countryman from the imputation of some French philosophers, who have given the honour of Harriot's improvements to Des Cartes. The plagiarism of Des Cartes is fully established from the Petworth manuscripts; and it is shown from these that Harriot was also an astronomer of no mean talents and acquirements. The character of 'Hooke' is also ably defended from an imputation, too generally admitted, that he had adopted, without acknowledgement, the discoveries of others.

Of 'Dr. Horne,' one of the most judicious of modern Hutchinsonians, the account is discriminated with peculiar judgement, and his real opinions placed in a very just—perhaps

a somewhat favourable—view. In the life of ‘John Hunter,’ little, we believe, is added, or could be added, to the memoirs already published. Yet, perhaps, his talents have not been accurately examined; nor has the confusion of his language, the perplexity of his views, and the unscientific style of his opinions, been properly pointed out. These all arise from the defect of early education, from a mind ill regulated, from a habit of amassing facts without mature and repeated reflexion; probably from a rather too much confidence in his own talents. There are few authors whose reflexions are, in many instances, more crude and unsatisfactory. Future critics will distinguish between the observer and the philosopher—between the anatomist and the physiologist. Of ‘Dr. Jebb,’ the life is well executed, the progress of his opinions properly pointed out, and his conduct stigmatised with a gentle hand. The unfortunate effect of political societies is forcibly insisted on; and of these Dr. Jebb, if not one of the first institutors, was an early patron. His attempt to practise physic after three years’ study, and with a mind distracted by religious and political controversies, is more silently condemned with a note of admiration only. It deserves, however, a severer reprobation: but medical knowledge is in general considered as a *datum*; and every physician is the same, while one is usually preferred, merely, perhaps, on account of talents most distant from his profession and his patient.

We must return to this work on a future occasion. We regret that we have not been able to make a more rapid progress; but the variety of subjects, and the talents displayed in its different disquisitions, have detained us in our examination beyond the period we had fixed.

(To be continued.)

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ART. VI.—*The India Guide; or, Traveler's Companion through Europe and Asia. Part I. Vol. I. By Lieut. Col. Taylor, &c. 8vo. 10s. 6d. Boards. Wallis. 1801.*

OUR author is indefatigable in publishing treatises concerning India. In his preface, after mentioning the well-known advantages arising from the publication of books of voyages and travels, colonel Taylor thus proceeds.

‘That the real object and extent of this little manual may be rightly understood, two things are to be observed. First, that it is not only calculated for the purpose of persons traveling through Europe to India, or other parts of Asia, but also for that of those who confine their travels to Europe. I have not limited my design



to the most direct journey from London to Venice and Turkey in Europe, but I have occasionally diverged, not only to other parts of Germany and of Italy, but also to France, Spain, and Portugal, on the one hand, and to the northern kingdoms of Europe on the other.

' Secondly, it will be found useful, in like manner, to the mere Asiatic traveler, whether he arrive in India, or on the coasts of Arabia or Persia, by land or by sea. Nevertheless, although this little volume is calculated for the use of the mere European as well as the mere Asiatic traveler, the object principally in view, is, the accommodation of travelers by land from the one quarter of the world to the other, whether from Europe to Asia, or Asia to Europe. Where all circumstances are favourable, it may be expected that the sensible and ingenious traveler will not, whether on his journey to the east or to the west, adhere to the post road, but make excursions, and expatiate freely in different directions.' P. v.

The subsequent praise of Bailly's visionary letters on the Atlantis does little credit to our author's discernment. The remainder of the preface is occupied with prolix details concerning the inland intercourse with India.

After an advertisement of trifling importance, the author proceeds to give general directions for travelling over land to Hindustan, with regard to money, provisions, &c.

' Lemon juice, or essence of lemon and water, is a cooling and agreeable drink, and extremely refreshing in sultry weather. Alum will purify and cleanse your water; it is of a nature equally cooling and bracing. The proportion is about a quarter of an ounce of powdered alum put into seven gallons of water, which, though ever so thick, will become in less than two hours clear and wholesome.

' In regard to baggage, I would recommend as little as possible; and even in the most expensive way of traveling, the following articles, in addition to those already mentioned, including the articles on the person, would be sufficient,

- ' A hat and traveling cap.
- ' Two coats, one dark waistcoat, and three white ones.
- ' One dozen shirts.
- ' One dozen pair of stockings.
- ' Two pair of pantaloons, and one pair of black silk breeches.
- ' One pair of shoes.
- ' Two pair of half-boots,
- ' Black stock.
- ' Six white cravats,
- ' A great coat.
- ' A pair of good plain-mounted pistols.
- ' A pair of small pocket ditto.
- ' A fowling piece.
- ' A small drinking mug.
- ' A tea pot, and to be used as a coffee biggin.
- ' A tin boiler.
- ' A deep dish with a cover, in which you dress or warm up your victuals.

- Tea cups.
- Powder, ball, and small shot.
- Plates, knives, forks, and spoons.
- A compass.
- A spy glass.
- A thermometer.
- A sextant.
- Phosphorus matches.
- Medicines.
- Bedding, to be put up in a painted canvass bag.
- Writing materials, razors, combs, &c. put up in a small convenient box.

• On your arrival in Asia or Egypt, you must provide yourself with a scimitar, and complete Turkish or Arab dress, and not be unmindful of warm under-clothing, for during the night and the morning it is extremely cold. The head and feet should in particular be kept warm.

• All the articles mentioned may very easily be put up in a small compass, and increased according to the number in the party. The wine is the only thing of a bulky nature, and to avoid its being so is totally impossible: the best way is to be sparing and moderate in the use of it. One thing you must be reminded of, that you cannot depend on either good wine or good tea, after leaving Europe: all the Levant wines are sweet and cloying; those of Syria full of sediment, poor, and without flavour. To a traveler who means to be economical, many articles in the foregoing list must be dispensed with, and which must be reduced to the following:

- One coat and waistcoat, with six shirts.
- A hat and traveling cap.
- A black stock.
- Two pair of half-boots.
- Two pair of strong pantaloons.
- A great coat.
- Bedding, to consist of a carpet, a blanket, and coverlid.
- Six pair of stockings.
- A pair of pistols and short fowling piece to sling over the shoulder, with the necessary ammunition.
- A drinking mug.
- Tea pot to be used as a coffee biggin.
- A dispatcher, for the purpose of cooking.
- A pocket compass and small spy glass.
- A knife, fork, and spoon, in a case.
- A few medicines.
- A razor, strop, soap, paper, and writing materials, put up in a small compass.

• Articles of living, as few as possible, without wine.

• All these must be packed up in the smallest way possible, and I would prefer a strong bag to any other mode of conveyance. On the arrival of the traveler in Asia, he must disencumber himself of all his European dress and any other superfluities, and, until his arrival in India, wear nothing costly or attractive: a stranger may in this manner reach India in the most perfect security. Should he prefer



a more magnificent style than either of those I have pointed out; it also may be accomplished by the means of much additional expense.

‘It will require little ingenuity to discover the mode by which the expense may be enhanced: it will be done by multiplying *ad libitum* the number of servants, tents, camels, horses, and luxuries for the table, with a long list of articles both expensive and unnecessary, and tending to stimulate the passion of avarice when it ought to be suppressed.’ P. 8.

He afterwards advances rules for the preservation of health, which seem to be useful and judicious.

#### ‘Colds

Are common to all countries, from morning and evening air. The best remedy is a few grains of Dr. James’s powder; bathing the feet before going to bed in warm water with a little salt, or in sea-water.

#### ‘Coughs.

‘Coughs succeed colds. If violent, bleeding is necessary; if not, a purge first, and then a little honey or syrup, and tincture of opium may be useful: 120 drops of the latter to two ounces of the former; a tea-spoonful three or four times a day.

#### ‘Fever.

‘If not of the infectious kind, but if inflammatory, bleeding, Dr. James’s powder every six hours in small doses, and half an ounce of nitre dissolved in a quart of water, as drink, will soon remove the complaint.

‘If delirium and other dangerous symptoms should attend, blistering the back, camphor and powdered snake-root will be proper, six grains of the former and fifteen of the latter every four or six hours. The intestines always to be kept open by a little salts and manna, magnesia and rhubarb, or senna tea.’ P. 20.

When our author, or the physician whom he consulted, describes, p. 32, the cholera morbus, as being a vomiting of bile, attended with obstinate costiveness, he surely mistakes the very nature of the disease.

The remaining calculations of expenses, &c. will be found useful by those who choose to travel over land to India; but being wholly uninteresting to others, the advantage must be of a very confined nature. The recollection must of course induce us to abridge our further extracts. Among the articles more generally interesting, may be placed the following receipts.

#### ‘Turkish Manner of making Coffee.

‘Coffee to be good must either be ground to an almost impalpable powder, or it must be pounded as the Turks do, in an iron mortar with a heavy pestle. The Turks first put the coffee dry into the coffee pot, and set it over a very slow fire, or embers, till it is warm and sends forth a fragrant smell, shaking it often; then from another pot they pour on it boiling water (or rather water in which the

grounds of the last made coffee had been boiled and set to become clear); they then hold it a little longer over the fire, till there is on its top a white froth like cream, but it must not boil, but only rise gently; it is then poured backwards and forwards two or three times from one pot into another, and it soon becomes clear. Some put in a spoonful of cold water to make it clear sooner, or lay a cloth dipt in cold water on the top of the pot. Coffee should be roasted in an open earthen or iron pan, and the slower it is roasted the better. As often as it crackles it must be taken off the fire. The Turks often roast it in a baker's oven while it is heating.

*'To make Yeast in the Turkish Manner.'*

'Take a small tea-cup full, or wine-glass full of split or bruised pease, pour on it a pint of boiling water, and set the whole in a vessel all night on the hearth, or any other warm place; the water will have a froth next morning, and will be good yeast. The above quantity will make as much bread as two quartern loaves.' P. 112.

Colonel Taylor's account of his own journey in the East is amusing, and agreeably relieves the tediousness of some other details: nor can we wholly prætermit his adventures at Antioch.

'In proceeding to the caravanserai, we were assailed by the people in the most vile terms of reproach. Mrs. Taylor was taken hold of by the arm, and, with a degree of brutal violence, attempted to be pulled from her horse: one of the servants luckily held her fast, but her arm bore testimony of the rude manner in which the fellow behaved.

'My Italian servant was seized by the coat, but a spirited stroke from his horsewhip made the fellow quit his hold. The black was more roughly treated, and he had the imprudence to present his pistol at one of the most daring. I severely reprehended him for his folly, considering the brutality of the people, and their dislike to Christians; if any accident had happened, it would most undoubtedly have proved fatal to the whole party. In turning the corner of a street, a young fellow attempted to snatch away my whip; neither did he relinquish it till after some struggle between us. I have given some features of the inhabitants of Antioch, and what a traveler may expect. I would advise avoiding the town, and rather to seek any shelter than that of so inhospitable a place. A tent would have been a thousand times preferable, but this we had not. Another thing that perhaps made against us, was the European dress; it would be therefore better to appear *à la Turque* as soon as possible after your arrival in Syria.

'The Armenian received us politely in his hall of audience. He was in company with two or three of his friends, smoaking the Turkish pipe, with a bottle of aniseed water before him, from which they made frequent libations. Being seated on a carpet in the Eastern style, he ordered our baggage to his house, and a repast to be prepared. After having assisted us in settling with the guide for the hire of our horses, he very civilly requested we would refresh ourselves for a day or two with him; this we declined, and requested



his interference to procure us conveyances in the morning at an early hour. Orders were accordingly given, with every promise of assistance on his part.

At seven o'clock supper was announced. It consisted of several dishes, composed chiefly of fish dressed in different ways, according to the mode of the country. They were placed on a large silver waiter, raised about a foot from the carpet, on which the company sat in a circular manner. Our party consisted of our host, the old Armenian, his son, one of his friends, and ourselves. Abundance of bread was thrown at the feet of the guests, but there was neither knife, fork, nor spoon. Our entertainer helped the company liberally with his right hand, which he had previously washed for the purpose. The mode in which this repast was conducted appeared to us truly laughable. The hearty manner in which our friend applied his hand, with the sleeve of his gown tucked up to his elbow, into a large dish, and transferred the viands, not without some violence, to our plates, and this too without asking or waiting our consent, formed a striking contrast to the delicacy of European manners.

Notwithstanding this seeming want of cleanliness, great regard was paid to ablution. Water from a silver ewer, and clean towels, were served to the company both before and after supper. Our drink consisted of the thick wine of the country, something resembling bad Madeira, before it is made fine; and upon the whole we made a very tolerable meal. Supper being ended, the company retired to the opposite corner of the room, where pipes were prepared, and we sat down to enjoy the Asiatic luxury of smocking.

After a short time spent in this way, we were visited by an itinerant Italian physician, dressed in a most whimsical manner: he wore a very formal wig, a cocked hat, large whiskers, with a red silk Turkish gown, under which appeared some other clothes, partly European and partly Turkish. He was extremely inquisitive for news, particularly of the war between the emperor and the Turks. He assured me that all Syria would rejoice at the success of the former, as it yielded the inhabitants a prospect of better times. This poor man seemed sensibly affected at the miseries of the Syrians, of whom he spoke handsomely, and added that their poverty prevented the effects of their generosity towards him. He was extremely desirous to return to Italy; but, alas! like many others, he had outlived his friends, and was now doomed to roam through the plains of Syria, in order to pick up a miserable pittance by his skill in curing the disorders incident to these inhospitable climes. He appeared to be respected by our host, though I afterwards understood, that, like a number of vagrants and wanderers of his country, some *faux pas* of his youth was more than an objection against visiting his native land. To the honour of the English nation, adventurers of doubtful history from foreign countries are every where to be met with, in all parts of the Turkish empire, whilst we rarely find an Englishman, who, like them, are [*is*] groveling in a country of slaves, exposed to scorn, and liable to every insult degrading to the human mind.

The physician having taken leave, with many compliments and wishes for our success, chairs were placed in the area of the building, which, like all the eastern houses of consequence, was surrounded by

a high wall, secured with a strong gate. Here the smoking was continued, and we were joined by an Armenian, who appeared as droll, or merry-andrew, a character common in all the coffee-houses in the Turkish dominions, whose business it is to divert the company. He displayed numberless antic gestures, and possibly expressed many witty sayings, if I may judge from the immoderate mirth of the spectators. This amusement continued till ten o'clock, when beds or mattresses were spread on the carpet of the hall, with comfortable pillows, and we laid ourselves down to rest.

‘The variety of this day would have afforded ample compensation for its fatigues, could the unpleasant sensation that remained on our minds, arising from the conduct of the people of Antioch, have been effaced. Safe and comfortable within our castle, for such is the house of every man in this country, we rejoiced in being no longer subject to those insults and impertinences to which remaining at the caravanserai undoubtedly would have subjected us; and we were happy to think that the morning’s sun would convey us from a place we had so much reason to dislike.

‘Early the next day coffee was served by a very pretty Armenian girl, daughter-in-law to our host. She was fair, and seemed, by her little attentions, desirous to please. Her fine black hair hung down her back in a hundred small plaits, whilst her forehead and breast were adorned with chequins. Her dress consisted of the Turkish drawers, and a long robe, which from her neck reached to her heels, made of a kind of silk and cotton stuff, intermixed with flowers of gold. She wore no covering on her head, and, unlike those of her sect in India, no handkerchief to cover her mouth. On her feet she had a pair of Turkish slippers, which she pulled off as she approached the company of the men. She did not eat, or even sit down to table with her husband; but what was to me still more astonishing, was, to perceive this seemingly delicate woman solacing herself in the morning with a plentiful cup of aniseed-water.

‘My fair countrywomen will no doubt condemn the slavery in which the eastern ladies are maintained, and pleasingly reflect on the difference of their situation, which at once stamps them the companion of man, formed to be the partner of his prosperity or his cares, a relief to his woes, and the support and comfort of his old age. Continue then by your conduct to deserve that admiration so deservedly your due, and to support that character which places you so distinguishedly above all your sex, whether in the courts of Europe, the sequestered apartments of eastern monarchs, or the more humble spheres of private life!’ p. 167.

Our author’s knowledge of Persia only extends to a few miles round Abousheer: and a good journey through Persia is still much wanted.

We have had repeated occasion to mention colonel Taylor’s productions, and, upon the whole, must express our esteem for his spirit of enterprise and love of literature; but we have often had occasion also to wish that he would consult some literary friend before he commits himself to the public tribunal,



ART. VII.—*The Song of Songs, which is by Solomon. A new Translation: with a Commentary and Notes. By T. Williams, &c. 8vo. 6s. Boards. Williams. 1801.*

THE variety of interpretations given to the Song of Solomon, and the abuse to which it is liable from the levity of the profane, were sufficient motives to the Jews for prohibiting the perusal of it, till the powers of reflexion were matured by age and experience; and, among serious Christians, many have doubted whether it can be admitted with propriety into those writings which are destined for the edification of their families. The difficulties attending this question are certainly not inconsiderable; and we cannot hesitate to affirm, that the mind should be well instructed in the truths of religion in general, and the peculiar language and ardent phraseology in which they are frequently conveyed by the prophets in Scripture, before it venture to seek the benefits which the allegory in this poem is intended to convey. Far be it from us to entertain for a moment the profane and idle notion, that it is a mere licentious poem, composed by Solomon in the midst of his debaucheries, or that it was the effusion only of a poetical imagination in his happier days, when he was celebrating his nuptials with his Egyptian consort. In either case, the work could neither claim a place in our sacred writings, nor have been honoured with so much reverence by both Jews and Christians. We are constrained then to search for some more remote and allegoric meaning: and if we find in the Old Testament the relation between Jehovah and the Jewish church, and in the New Testament that between Christ and his own church, described in terms frequently similar, and equally derived from matrimonial intercourse, while the breach of that relation is compared to the breach of the nuptial vow, we may reasonably conclude, that the inditer of this song, in employing the figures of eastern imagery, by no means intended that we should confine ourselves to the figure itself: he hoped to elevate the mind to subjects of a spiritual nature, and of the greatest importance. In this view of the poem devout Jews and Christians agree—the one referring the allegory to the mystic union between the Messiah and the Jewish church, the other to the marriage of the lamb with the universal church. Allowing this, however, to be the chief scope of the poem, we still find it difficult to interpret each separate part. We see evidently that its plan is dramatic; but the persons of the drama are not always easily ascertained; the scene of action and period of time, in which it was performed, alike present almost insuperable bars to investigation.

Our author considers the poem as ‘a sacred allegory, de-

scribing the relation and communion between God, in the person of Christ, and his true church, or those individuals of which the church is composed.' This allegory is conveyed under the image of nuptial relations; and the characters, supposed to be introduced, are those which have so often been supposed before—the bride with her virgins or bride-maids, and the bridegroom with his companions. Contrary to the opinions of Bossuet and Michaëlis, the action is here asserted to begin with the first morning after the consummation of marriage, and to continue for the ensuing week, during which the speakers are introduced on the stage each morning and evening. In consequence of this division of the poem—for which we freely confess that we do not see the least ground of propriety—on the fourth morning the bridegroom is introduced with a speech or address, and immediately leaves the company without any reply; while on the sixth evening the bride performs a speech or a song in the same manner. In fact, we can see no reason in several places why the action should terminate at one time more than at another; and it would be just as easy to divide the time into three as into the more usual section of seven parts. But it has been long observed by the commentators, that, in the Jewish celebration of nuptials, festivity reigns for seven days; and it is probable therefore, it has been said, that music and songs may have opened and terminated each of these days. We admit the probability; yet in the poem itself we cannot discover any marks which sufficiently denote such breaches in the action; and the suggestion that the marriage is consummated before the song begins is not to be embraced without considerable hesitation.

We find then the same difficulties in this as in every other arrangement of the poem; and, in the language, the superiority to the received translation is by no means apparent. The introduction, however, and the notes, are entitled to more consideration. In the former are some excellent remarks on the language, poetry, and music of the Hebrews, and a copious account of the different translations that have preceded this before us. In the notes, the allegoric meaning is explained in a manner not to offend the ear of chastity and delicacy. The writer is of the sect now generally termed evangelical: but the peculiar notions of that sect are not very frequently obtruded; and there is much of that real spirit of Christianity of which we too often lament the want in many cold commentators on the Scriptures. It is obvious to expect from our writer sentiments like the following.

'The subject leads us naturally to add a remark on the importance of attending a Gospel ministry, where we possibly can, in preference to erroneous, or merely moral teachers. It is very true that morality is inseparable from the Gospel; but it is equally true,



that it is not the Gospel itself. They should be distinguished, though not divided. We have no reason to expect Christ's presence, but where his Gospel is.' P. 171.

That a mere moral preacher is a terrible affliction to any church, we cannot doubt: but still we must keep in mind continually the danger of schism; and preaching must be considered as a circumstantial, not an essential, part of our religious service.

The view given of the church in one of the notes affords a specimen, by no means disadvantageous, of the author's talents and mode of commenting on his original.

'The church in her prosperity is the admiration and envy of the world. By her prosperity I do not so much intend her outward glory as her inward purity. In the golden days of primitive Christianity, when, in the language of the Christian prophet, she was 'clothed with the sun,' how much was she admired! 'See how these Christians love!' was a proverb among the heathen: but as admiration in base minds always produces envy, so the surprise of the heathen often ended in persecution—they admired, and hated Christians. Nor is this a circumstance to be referred only to ages back, or distant countries. The Gospel faithfully preached, and succeeded with the divine blessing, will produce, more or less, the same effects on the lives of its professors, and on the tempers of its enemies. A gracious character will always attract the respect and approbation of spectators; but it will not, of itself, subdue their enmity to holiness; they approve the character, but they hate the person, and his religion.

'The true church is a singular and distinguished character, she is an *only one*—the only one of her mother and of her beloved. There are many who assume that sacred character, who pretend to love and belong to Christ; but the true church is distinguished by her simplicity, purity, and attachment to her Lord. From this and the like passages, Cyprian [Epis. 75] undertakes to prove against the heretics of his time, the unity of the church; and this must be granted if properly explained: but the true unity of the church consists, not in a conformity in rites and ceremonies, and church government, but in being united to Christ the head, and in union of heart and spirit among the members. We have happily proved, in the present day, that there are some in almost all denominations, who, notwithstanding great differences in circumstantials, can unite heart and hand, to promote the common cause of Christianity.

'We have the true character of the church with her progressive glory. First, in the patriarchal dispensation, she looked forth as the grey dawn or morning dusk, with some gleams of light in ancient prophecy; then under the Mosaic dispensation she acquired the beauty of the moon; and as that planet reflects the beams of the sun, cooled and weakened in their effect, so that dispensation presents a faint though beautiful image of divine truth. At length, the path of the just, like that of the light, shining more and more unto the perfect day, the church was 'clothed with the Sun of righteous-

ness,' and under the Gospel dispensation shines forth in all its splendour. Still proceeding in her course, her light was partially intercepted by the clouds of persecution, and she became like the evening streamers of a western sky—shone gloriously in martyrdom and death—and sunk beneath the shades of papal ignorance and superstition, until the glorious morning of the reformation.

'The course of an individual believer is like that of the church, considered as a body. First, he receives the dawn of light, in the conviction of his sin and guilt—this light advances in the increase of knowledge, and gradual sanctification, till it assumes the beauty of the moon, and the glory of the sun; at length clouds arise, and obscure for a time, perhaps, his happiness and comfort, with affliction or persecution:—at length, he finishes his race with glory, like the setting sun; and sinks into the grave, to arise again in the morning of the resurrection.' P. 304.

On the whole, if this work do not abound in learned criticism, yet piety, extensive information, frequent application of the subject to moral and religious views, amply compensate for the want of it. The unlearned will peruse the work with increasing satisfaction and improvement; the learned will not find their time ill spent in comparing the opinions of the writer with their own on so very difficult a subject.

ART. VIII.—*A Survey of the Strength and Opulence of Great-Britain; wherein is shown the Progress of its Commerce, Agriculture, Population, &c. before and since the Accession of the House of Hanover: by the Rev. Dr. Clarke, &c. With Observations by Dean Tucker, and David Hume, Esq. in a Correspondence with Lord Kaimes; now first published. 8vo. 5s. Boards. Cadell and Davies. 1801.*

THE intention of this work is laudable. It is to show that the prosperity of the nation is unexampled, and fixed on a basis which may be almost said to be immovable. Provided we cultivate our waste lands, we may defy, we are told, the attacks of all our enemies. The high price of provisions is a blessing instead of an evil, as it is an evident proof of the abundant quantity of money which depreciates its value; and we ought not to restrain our gratitude from those who have run the nation so considerably into debt, because 'to the influence of the public funds upon commerce, and all their multiplied effects upon industry and finances, this nation owes some portion of its success.' Whilst the English are in this happy state, this millennium of politics, it is proved, with equal clearness, that 'France is unable to support herself,' and that the rest of Europe is in the most forlorn condition. We do not feel any inclination to oppose the principles of our author; if the nation



were ten times more prosperous, we should rejoice; yet we could have wished, that, in the progress of the work, there had not been such a manifest desire to depreciate one party, to whom most of the real success of the nation is owing, and to elevate the other, to whom every good man is willing to acknowledge his obligations, beyond the usual strain of panegyric. There is no need of making such a contrast between the people and the sovereign; both have co-operated in their attempts for the public good; and it may now be said, without fear of that arrogance which so lately endeavoured to controul all public opinion, that both were deceived in the unhappy contest which ended with giving to France a manifest superiority in the affairs of Europe.

The people have done little, it seems, towards the improvement of England.

‘The people opposed the warehousing of goods, the making of turnpike roads, the use of broad-wheel waggons, the inclosing and improving of lands, the freedom of trade in corporate places, the abridgment of labour by machines in manufactures, the admission of industrious foreigners, nay, the act for preserving public coins and their own property from debasement and adulteration. The uninformed multitude have been long the victims of impostors, who misguide them by their prejudices, and delude them into huzzas. These they blasphemously term the *vox Dei*, while they are sacrificing them as dupes to their knavery and low ambition.’ P. 40.

Here the writer, like all men who are led away by a preconceived opinion, asserts generally what can be affirmed only of particulars. To adduce but one instance, the resistance to the enlargement of the freedom of trade in corporate towns—how absurd is it to impute this resistance to the people, when it was evidently made by the people of corporate towns alone, whose interest, from being represented in parliament, was so much superior to that of the party which required admission into such towns to exercise their callings. Both people and sovereigns have doubtless been guilty; yet the author might have recollected the well-known truth—

‘Interdum vulgus recte videt; est ubi peccat.’

To a misconceived opinion the people have indeed sacrificed their own rights; they have acceded to the murder of their fellow-citizens at the stake, on the account of a difference in religious opinions; and, hurried on by fanaticism and faction, have run into various other excesses. But, instead of reproaching the people or the sovereign with past follies and vices, the great aim should be to instruct both, and to point out clearly to each that the rules of justice cannot be broken with impunity by either, and that ignorance and prejudice are equally enemies to both.

We may then observe, that, if some of the people opposed the making of turnpike-roads, it is to others that we are indebted for the pains, and labour, and expense employed in this great national convenience; and on the legislature we may bestow our thanks for not opposing the efforts of the people. The people cut our canals, excavate our docks, enrich our country by merchandise and manufactures, fight our battles, decide our causes, and, in spite of the insinuations of this author and his authority, dean Tucker, it may be asserted, that a people who is so strenuous in counsel, in action, in industry, does not deserve to be treated with contempt.

The strength and opulence of the empire are inferred from its ability to bear the taxes; and it is triumphantly asked, On whom are they burdensome; since the upper orders, the merchant, the farmer, the manufacturer, do not feel the weight, and the poor pay no taxes at all? The next generation will, we fear, answer this question too feelingly. Our grandfathers were industrious in raising fortunes for their children; but these were moderate fortunes. Now great fortunes, we admit, are made—but by a few alone; for the taxes consume that which in other times would have been laid up as a provision for the children of the rest. The whole argument also on the exemption of the poor from the effect of taxes is fallacious; and the increase in the poor's rates, accompanying every increase in taxation, is an evident proof that the poor suffer in common with every other rank in the burdens and distresses of the country. There is an unfeelingness in the manner of describing the effects of the increased postage of letters; since it is observed that 'the post-tax is so much cheaper than any other mode of conveyance, that it cannot be made a matter of complaint.' It should be recollected, however, that the convenience of receiving news from relations and friends is as gratifying to the poor as the rich; and it is much to be lamented that the distresses of the state should deprive any class of subjects of the advantages derived from good roads and the improved state of society. But our author shows more manifestly his disposition in his remark on the tax upon newspapers. 'If the ignorant populace will buy newspapers and commence politicians, they are not to be pitied, for they ought to pay for their folly.' To bring the English on a level with the Spanish populace, might to some persons be highly gratifying; but we shall not hesitate to affirm, that, if for the last hundred years the French populace had read newspapers, and been as great politicians as their neighbours in England, Europe would not have been a witness to the horrors which accompanied the late revolution. An ignorant is more unmanageable than a well-informed populace; and a free press is an object of terror only to the ignorant, the corrupt, and the unprincipled.



The increase in our navigation, revenues, and commerce, during war, is properly introduced as a strong proof of the comparative prosperity of this country; and it is to be hoped, that, though the cause be removed which prevented the interference of Europe in several branches of our commerce, new sources may be discovered, advantageous to all parties. The increase of foreign tonnage, during the war, was greater than that of this country; and the quantity of tonnage employed is a very great point with a nation which aims at maritime superiority. In concurring entirely with our author in his opinion on bounties, we cannot do better than to transcribe his own words; and the question will, most probably, when the nation is a little relieved from its present difficulties, occupy the attention of the legislature.

‘ Let us sift the nature of those bounties. They are in truth a tax taken out of the pockets of the nation, for the express and strange purpose of enabling them to buy corn dearer; that is, of raising the price of sustenance; that is, of restraining population; that is, of increasing, in a manifold manner, the price of labour, and thereby loading and checking the progress and consumption of manufactures. Such is the internal nature of those bounties, or the consequence of them within the kingdom. What is it without? The operation of our bounties is not less deadly without. By rendering corn cheaper abroad it reduces the price of sustenance abroad, and consequently the price of foreign manufactures; whereas it raises the price of sustenance at home, and consequently the price of home manufactures. And hence it naturally follows, that it not only lessens and tends to destroy, by the operation of this double advantage against us, all competition on our part in foreign markets, but may gradually and surely, however slowly, enable other nations to undersell us in our own market.

‘ These laws should be abolished, and the corn trade left to itself; if it be a good one it will support itself, if it be a bad one it cannot be abandoned too soon, and it were wise to employ our capital in a better.’ P. 137.

The comparison of our navy with that of France is an undoubted proof of our superiority; yet it should be always kept in mind that Carthage was mistress of the sea at a time when the Romans had not a galley; and if an Englishman, in writing to his countrymen, may be applauded for the boldness of his figure, that ‘ the navy of Great-Britain has proved the broad shield of the universe,’ foreigners will be tempted to ask, what defence it was to our allies, to Holland, to Italy, to Austria, to the empire, and to any other part of the universe, but its own limited shores? We would with pleasure follow our author, if we had space sufficient, in his encomiums on British valour, on our ability to resist the French, if attacked, and other points in which a difference of opinion cannot be entertained by

people of experience and reflexion. But our readers will find some difficulty in believing that 'another unerring proof of the progress of this nation is contained in the state of the coinage.' At a time when a banker makes it a great point of civility to part with a guinea, and coin has been dissevered by a violent act of authority from its representative, this is an unfortunate proof of prosperity. To what purpose is it to tell us that upward of sixty-two millions of pounds have been coined in the present reign, unless to excite our regret at its disappearance? The boldest man dreads to think upon the subject, and, having seen the effects of other governments countenancing the paper system, cannot but be alarmed at the little prospect there is of the usual circulating medium ever being restored to its ancient channel. Such thoughts, however, do not trouble our author; and being fully determined that almost every thing is right, it is a pity to disturb him in his reveries; and should they end in the cultivation of the waste lands, he will not have employed his leisure hours without benefit to his country.

ART. IX.—*Introduction to the New Testament.* By John David Michaëlis, &c. (Continued from p. 11 of the present Volume.)

IN the first article of this volume we endeavoured to gratify our readers by presenting them with an analysis of the work before us, interspersing such extracts as appeared more peculiarly interesting. Having gone through the accounts of the Gospels and their authors, we now proceed to the subsequent discussions.—Chapter the *eighth* has for its subject THE ACTS OF THE APOSTLES, which, as belonging to the historical writings of the New Testament, are treated immediately after the Gospels, agreeably to the order in which the book is placed in our common editions of the Greek Testament; though, in both ancient manuscripts and versions, it often follows the Epistles of St. Paul, as being necessary to their elucidation. The first sentence of this book, showing it to be not only the work of St. Luke, but also a continuation of his Gospel, induces Michaëlis to consider what light the history of this evangelist may afford towards determining the time when The Acts of the Apostles were written. This he fixes to the year 63, assigning such reasons for that decision as appear to be valid. These are followed by observations, to authenticate the history, taken from his having been an eye-witness to most of the facts it contains, and his competence, as a physician, to form a proper judgement of the miraculous cures. The object which St. Luke had in view, in writing this history, is next considered; and, after a masterly induction of particulars, is inferred to have been of a two-fold nature; namely,



‘ 1. To relate in what manner the gifts of the Holy Spirit were communicated on the day of Pentecost, and the subsequent miracles performed by the apostles, by which the truth of Christianity was confirmed. An authentic account of this matter was absolutely necessary, because Christ had so often assured his disciples, that they should receive the Holy Spirit. Unbelievers therefore, whether Jews or Heathens, might have made objections to our religion, if it had not been shown, that Christ’s declaration was really fulfilled.

‘ 2. To deliver such accounts, as proved the claim of the Gentiles to admission into the church of Christ, a claim disputed by the Jews, especially at the time when St. Luke wrote the Acts of the Apostles. And it was this very circumstance, which excited the hatred of the Jews against St. Paul, and occasioned his imprisonment in Rome, with which St. Luke closes his history. Hence we see the reason, why he relates, ch. viii. the conversion of the Samaritans, and ch. x. xi. the story of Cornelius, whom St. Peter (to whose authority the adversaries of St. Paul had appealed in favour of circumcision) baptized, though he was not of the circumcision. Hence also St. Luke relates the determination of the first council in Jerusalem relative to the Levitical law : and for the same reason he is more diffuse in his account of St. Paul’s conversion, and St. Paul’s preaching the Gospel to the Gentiles, than on any other subject. It is true that the whole relation, which St. Luke has given, ch. xii. has no connexion with the conversion of the Gentiles : but during the period, to which that chapter relates, St. Paul himself was present at Jerusalem, and it is probably for that reason, that St. Luke has introduced it.’ Vol. iii. Part i. p. 330.

To this the author subjoins another opinion, that it was perhaps St. Luke’s plan to record only those facts which he had either seen himself, or heard from eye-witnesses.

The *style* of St. Luke, and *his mode of narration*, occupy the next section, and are both treated with advantage and precision. The section which follows is devoted to *the Chronology of the Acts*; in reference to which it is observed, that though St. Luke, like ancient writers in general, was but little attentive to dates, yet there are several parts of the Acts of the Apostles in which the ecclesiastical narration is so interwoven with historical facts, as to make the incidents of one determinable from the times of the other. Accordingly, taking it for granted that the Acts of the Apostles commence in the thirty-third year of the Christian æra, the professor presents us with the following chronological arrangement, and observations upon it.

‘ 1. The first epoch, after the commencement of the book, is at ch. xi. 29, 30. : for what happened between the first Pentecost after Christ’s ascension and this period, is without any marks of chronology. But at ch. xi. 29, 30. we have a date : for the famine which took place in the time of Claudius Cæsar, and which induced the disciples at Antioch to send relief to their brethren in Judæa, happened in the fourth year of Claudius’s reign, that is, in the year 44 of the Christian æra.

‘ 2. Second epoch. Herod Agrippa dies soon after he had put

to death the apostle St. James: and about that time St. Paul and St. Barnabas return from Jerusalem to Antioch. Ch. xii. 21—25. This is still in the year 44.

‘ 3. Third epoch. Ch. xviii. 2. Shortly after the banishment of the Jews from Italy by Claudius Cæsar, St. Paul arrives at Corinth. Commentators affix the date 54 to this event: but it is uncertain, for Suetonius, the only historian who has noticed this banishment of the Jews, mentions it without date. For that reason I place no date in the margin.

‘ 4. Fourth epoch. St. Paul comes to Jerusalem, where he is imprisoned by the Jews, not long after the disturbances which were excited by the Egyptian. Ch. xxi. 37—39. This imprisonment of St. Paul happened in the year 60, for it was two years before Felix quitted his government of Judæa. Ch. xxiii. 26. xxiv. 27.

‘ Fifth epoch. Two years after the commencement of St. Paul's imprisonment, Festus is appointed governor of Judæa. Ch. xxiv. 27. xxv. 1.

‘ From this period the chronology of the Acts of the Apostles is clear. St. Paul is sent prisoner to Rome in the autumn of the same year in which Festus arrived in Judæa: he suffers shipwreck, passes the winter in Malta, and arrives in Rome in the following year, that is, in 63. Ch. xxvi. xxvii. xxviii.

‘ The Acts of the Apostles close with the end of the second year of St. Paul's imprisonment in Rome: consequently, in the year 65. Ch. xxviii. 30.

‘ To the events which happened between the epochs 33 and 44, and between 44 and 60, it is difficult to assign any determinate year: and all that we can positively say of these events, is that they happened in those intervals. It is true that chronologers have made the attempt: but none of them have met with success, not even the truly eminent Usher. Unfortunately, the two most important years, that of St. Paul's conversion, and that of the first council in Jerusalem, are the most difficult to be determined: for neither St. Paul's conversion, nor the council in Jerusalem, is combined with any political fact, by means of which the date might be discovered. Usher places St. Paul's conversion in the year 35, others in 38: but we cannot positively assert either the one or the other.

‘ But though we cannot arrive at absolute certainty we can form in some cases a probable conjecture. For instance, St. Stephen hardly suffered martyrdom before Pilate was recalled from the government of Judea, for under Pilate the Jews had not the power of inflicting capital punishments. Now according to Usher, the year, in which Pilate was recalled, was the 36th of the Christian era. St. Stephen's martyrdom therefore probably happened after 36. If this be true, St. Paul's conversion must have happened likewise after 36, and therefore 35 is too early a date. But how long after 36, whether in 38, as some say, I cannot determine. Neither date agrees with the Epistle to the Galatians.

‘ In what manner the chapters iii. iv. v. vi. are to be arranged between 33 and 36, I cannot determine; for what chronologers have said is here conjecture, and not calculation. The same uncertainty prevails in respect to ch. viii. and x.: for we can affirm nothing more, than that the one must be placed before, the other after 36. We are



likewise in the dark with respect to ch. xiii. xiv. and several other chapters. Of ch. xvi. we may assert, that it belongs to a period at least six years prior to the fourth epoch or the year 60: for a year and an half at Corinth, three years at Ephesus, and the time spent on several journies, can hardly be pressed into a smaller compass, than that of six years. To ch. xvi. therefore the latest date, which can be assigned, is 54: and it is not impossible that a still earlier date should be assigned to it.' Vol. iii. Part i. p. 336.

As supplementary to his account of the historical books of the New Testament, a diligent study of the works of Josephus is particularly recommended by our author; and we fully concur with him in opinion, that, neglected as Josephus is, his writings furnish the very best commentary on the Gospels and the Acts. Of this, one example, selected as a proof, is of great importance, because not only a perplexed passage in the New Testament is explained by it, but a difficulty in point of morality removed.

' In the third chapter of St. Luke's Gospel, where the baptism of John is described, the evangelist says, ver. 14. *Επηρωτων δε αυτον οι στρατευομενοι, λεγοντες· και ημεις τι ποιησομεν;* to which question John the Baptist answered, *Μηδενα διασεισητε, μηδε συκοφαντησητε· και αρχεισθε τοις υψωνιοις υμων.* In this passage, the word *στρατευομενοι* is usually rendered 'soldiers,' as if there were no difference between the participle *στρατευομενοι* and the noun *στρατιωται*. Grotius supposes that St. Luke meant soldiers, who spent the greatest part of their lives in garrison, and did not take the field, except on the greatest emergencies. But *στρατευομενοι* evidently denotes 'soldiers actually on service,' or 'soldiers actually engaged in war.' Now it appears from the relation of Josephus (*Antiq. xviii. 5.*) that Herod the tetrarch of Galilee was engaged in a war with his father-in-law Aretas, a petty king in Arabia Petræa, at the very time, in which John was preaching in the wilderness. Machærus, a fortress situated on a hill, not far from the eastern shore of the Dead sea, on the confines of the two countries, was the place, in which John was imprisoned, and afterwards beheaded. The army of Herod, then on its march from Galilee, passed through the country, in which John baptized: and hence we discover that these *στρατευομενοι* were soldiers of Herod the tetrarch, who were marching to battle against Aretas. Further it is highly probable, that they were not native Jews, but foreigners taken into Herod's pay. As early as the time of John Hyrcanus, the Jews had foreigners in their service, who gradually increased to such a degree as to supersede the natives of the country. At least, if we may judge from the account given by Josephus, of the funeral procession of Herod the Great, the army of this Jewish sovereign consisted wholly of foreigners. For at the funeral of Herod the Great, according to Josephus, the whole army was drawn up in military parade, and consisted, 1st of the life-guard, 2dly of Thracians, 3dly of Germans, 4thly of Galatians. If we may argue from Herod the Great to his son Herod Antipas, the army of the latter consisted likewise of foreigners.

‘ So far in regard to the question, who these στρατευόμενοι were. With respect to John’s answer it must be observed, that though Herod Antipas was engaged in an unjust war, the Baptist, who had sufficient courage to reprove Herod himself, did not say to the soldiers that it was *their* duty to examine the justice of a war, before they marched to battle, but cautioned them only in general terms against rapine and violence, adding that they should be content with their wages.’ Vol. iii. Part i. p. 339.

The Epistles of St. Paul, as next in succession, are accordingly the next topics of discussion. The tenth chapter, treating of them *generally*, adverts to their order in the New Testament, as well as the position that St. Paul dictated his Epistles, and wrote a greater number than those now in existence: he proceeds to each in particular, commencing with *the Epistle to the Galatians*, which is asserted to have been the first written by St. Paul of the number at present extant; and, in opposition to most modern writers—especially Lardner, who hath rejected this opinion—Michaëlis proceeds to state at large the arguments on which it is founded. The first of these sets out with assigning reasons to show that St. Paul began to preach in Galatia soon after the council holden at Jerusalem: and pursuing the apostles’ journey thence to Beroëa, it is inferred that the Epistle to the Galatians was written on this journey; and not only in his own name, but in that of all the brethren with him—amongst whom were Silas, Timothy, and St. Luke, who all left him before his arrival at Athens. In confirmation of this opinion, the sixth verse of the first chapter is cited:—‘ I marvel that ye are *so soon* removed from him, that called you to the grace of Christ, unto another Gospel:’—and other circumstances pointed out, that materially correspond with it; of which one of considerable importance is, that the Galatians were on the point of celebrating the Jewish sabbatical year: accordingly Michaëlis places the date of this epistle—and we are convinced, rightly—in the year of Christ 49. From this investigation our author proceeds to the circumstances of the Galatian Christians, and of those who sought to seduce them from the faith.

Having terminated these discussions, he devotes the twelfth chapter to *the two Epistles to the Thessalonians*\*; and after inquiring into such incidents as might serve for a clue to the time when the former of them was written, infers it to have been about the year 51. A view of the circumstances of the church of Thessalonica induces him to conclude that the latter followed soon after.

*The Epistle to Titus* leads to researches concerning his person

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\* We use the word *Thessalonians* in conformity with the vulgar translation: it ought to be written *Thessalonicians*, as properly observed by Mr. CARY, in his *Latin Prosody*,—a work, the merits of which have been but ill acknowledged, REV.



and character—the time and place, when and whence, the epistle was written; accompanied by remarks concerning the Jews of Crete, which not only reflect great light on the epistle itself, but also on the apostolic labours, and the state of the church.

Ample scope for discussion is opened by the inquiries which relate to *the two Epistles to the Corinthians*. The state of Corinth, as a city, is briefly exhibited at the time when the apostle wrote his First Epistle (the date of which is placed about the year 57), and the persons to whom it was addressed. The circumstances of the Christian community at Corinth are elucidated in a very masterly manner. The epistle thence written to St. Paul is considered. Of his First Epistle a distinct analysis is given, and the effects of it are adverted to on the persons addressed.

‘ This epistle may be conveniently divided into the following sections.

‘ 1. The Introduction, ch. i. 1—9. St. Paul expresses his satisfaction at all the good, which he knew of them, particularly at their having received the gifts of the Holy Ghost, for the confirmation of the Gospel.

‘ 2. He rebukes the sectaries among them, and defends himself against his adversary, to whom most of the Corinthians adhered, ch. i. 10. iv. 21.

‘ 3. He orders them to excommunicate the incestuous person, and to acknowledge no public fornicator as a brother, ch. v. 1—13.

‘ 4. He rebukes those, who brought their accusations before heathen judicatures, ch. vi. 1—9.

‘ 5. He teaches the Corinthians that fornication is not a matter indifferent, ch. vi. 10—20.

‘ 6. He answers their queries relating to marriage, ch. vii. 1—40.

‘ 7. He instructs them how to act, in regard to idol offerings. He judges it sinful to go to an entertainment in the temple of an idol, but not so, to partake at another place of meats, which had been offered to idols. However he advises abstinence even from this, if a weak brother be present, who would take offence at it. He illustrates the case by his own example, saying that he abstained from many things, which in themselves were lawful, because he would not excite a prejudice against the Gospel even in weak minds. He takes this occasion also to show, why he had accepted no presents from the Corinthians, ch. viii. 1. xi. 1.

‘ 8. He censures the unusual dress adopted by both sexes in prophesying, ch. xi. 2—17. and

‘ 9. The irregularities committed at their love-feasts, ver. 18—34. and also

‘ 10. Their abuse of the extraordinary gifts of the Holy Ghost, ch. xii. 1.—xiv. 40.

‘ 11. He asserts the resurrection of the dead, ch. xv. 1—58.

‘ 12. He gives rules for the collection of alms, promises a visit to the Corinthian community, and salutes some of its members.’  
Vol. iv. p. 68.

The Second Epistle is referred to the year 58; and from the known circumstances of the church at and after that time, there is great reason to conclude it was productive of much edification.

‘ The contents of this epistle are the following.

‘ 1. St. Paul gives the Corinthians an account of his sufferings to the time of writing this epistle, and of the comfort, which he derived from meditating on the resurrection of the dead, ch. i. 1—11.

‘ 2. He vindicates himself against those, who refused to acknowledge him as a true apostle, because he had altered his resolution of going immediately from Ephesus to Corinth, ch. i. 12. ii. 4.

‘ 3. He forgives the incestuous person, ch. ii. 5—11. and on this occasion tells the Corinthians, how earnestly he wishes to hear an account of their amendment, ver. 12. 13.

‘ 4. He treats of the office committed to him of preaching redemption, and highly prefers it to the office of preaching the law, probably because his adversary had pretended to be a teacher of the law. This false teacher he at the same [time] rebukes for the innovation of reading the law, with his face covered. Further, he shows that the sufferings, which accompany the Gospel, are no disgrace either to the Gospel or its ministers, and gives a short abstract of the doctrine, which he preaches, ch. ii. 14.—v. 21.

‘ 5. He shows that it is his office not only to preach redemption by Christ, but likewise to inculcate certain duties, especially that of renouncing idolatry, which duty he enforces against those, who attended the idol festivals, ch. vi. 1.—vii. 1.

‘ 6. He endeavours again to win the confidence of the Corinthians, by telling them how kindly he was affectioned toward them, and how greatly he rejoiced at their amendment, ch. vii. 2—16.

‘ 7. He exhorts them to a liberal collection for the Christians in Judæa.

‘ 8. He vindicates himself against those, who contended that there was not sufficient proof of his divine mission, and who imputed his caution at Corinth to the consciousness of not being a true apostle, ch. x.—xiii.’ Vol. iv. p. 74.

*The First Epistle to Timothy* coming next to be considered, our author inquires when it was written; and agrees with Benson in placing its date about, or rather just before, the Second Epistle to the Corinthians, and at the time of St. Paul's journey into Macedonia, mentioned Acts xx. 1.

The Essenes having already inculcated their doctrines at Ephesus, when the first of these Epistles to Timothy was written; as also those to the Ephesians and Colossians; our author, as necessary to illustrate them, after presenting some general remarks on this sect, states distinctly their principal doctrines and customs, and closes his disquisitions concerning them by an inquiry into the more immediate cause of the propagation of the Essene errors.

Taking up in succession *the Epistle to the Romans*, the date and occasion of it become topics of inquiry, as also the person of



Tertius, who acted as St. Paul's amanuensis in committing it to writing. The foundation of the church at Rome, and its first teachers, are there briefly noticed; the false ideas which some of the Jews entertained concerning justification are detailed; along with their notions of election, and the general sentiments of the Jews on the subject of obedience to the Roman emperor. To these observations is annexed the subsequent analysis.

‘ The contents of the Epistle to the Romans may be reduced to the following heads

‘ 1. The usual salutation, with which the Greeks began their letters, ch. i. 1—7. On this occasion, St. Paul particularly describes his apostolical office, because the authority of this epistle depended on it.

‘ 2. St. Paul endeavours, ch. i. 8—16. to pave the way for the subject, which he is about to discuss. He expresses his joy at the flourishing state of the Christian community in Rome, and his desire to come thither, and preach the Gospel, of which he was not ashamed, in the face of the whole world. After this he insensibly introduces the principal point, which he intended to prove, namely,

‘ 3. The subject of the Gospel, ver. 16. 17. This reveals a righteousness unknown before, which is derived solely from faith, and to which the Jews and Gentiles have an equal claim.

‘ 4. In order to prove this point he shews, ch. i. 18.—iii. 20. that both Jews and Gentiles are under sin, that is, that God will impute their sins to Jews, as well as to Gentiles. Here, it must not be imagined, that St. Paul meant by a chain of conclusions to prove, what every man's experience will suggest to him, that Jews and Gentiles have sinned; his intention was to prove that God will call the Jews to an account for their sins, and consequently, that they stand in need of justification by faith.

‘ His proof of this position may be reduced to the following syllogisms. “The wrath of God is revealed against those, who hold the truth in unrighteousness, that is, who acknowledge the truth, and yet sin against it, ch. i. 18.

“ The Gentiles acknowledged truths, but partly by their idolatry, and partly by their other detestable vices they sinned against the truths, which they acknowledged, ch. i. 19—31.

“ Therefore the wrath of God is revealed against the Gentiles, and punishes them.

“ The Jews have acknowledged more truths than the Gentiles, and yet they sin, ch. ii. 1. 17—24.

“ Therefore the Jewish sinners are still more exposed to the wrath of God,” ch. ii. 1—12.

‘ Having thus proved his point, he answers the following objections, which might be made to it.

‘ Obj. 1. “The Jews were well grounded in their knowledge, and studied the law.” St. Paul answers; If a knowledge of the law, without the performance of it, could justify, God would not have condemned the Gentiles, who knew the law by nature, ch. ii. 13—16.

‘ 2. “The Jews were circumcised.” Answer. That is, they

were admitted by an outward sign to a covenant with God: but this sign will not avail those, who violate the covenant, ch. ii. 25—29.

‘ Obj. 3. “According to this doctrine of St. Paul, the Jews have no advantages above the Gentiles, which is manifestly false.” Answer. They still have advantages, for to them were committed the oracles of God: but their privileges do not extend so far, that God should overlook their sins, which the Scripture earnestly condemns even in Jews, ch. iii. 1—19.

‘ 4. “They had the Levitical law, and sacrifices.” Answer. Hence is no remission, but only the knowledge of sin, ch. iii. 20.

‘ 5. From the preceding argument St. Paul infers that Jews and Gentiles must be justified by the same means, namely, without the Levitical law, through faith in Christ: and in opposition to the imaginary advantages of the Jews, he states the declaration of Zechariah, that God is not the God of the Jews only, but also of the Gentiles, ch. iii. 21—31.

‘ 6. As the whole blessing was promised to those, who were the faithful descendants of Abraham, whom both Scripture and the Jews call his children, he proves his former assertion from the example of Abraham; who was an idolater before his call, but was declared just by God, on account of his faith, long before his circumcision. Hence St. Paul takes occasion to explain the nature, and the fruits of faith, ch. iv. 1.—v. 11.

‘ 7. He proceeds to prove from the equity of God, that the Jews had no advantages above the Gentiles, in respect to justification. Both Jews and Gentiles had forfeited life and immortality, through the common father of the human race, whom they themselves had not chosen as their representative. If therefore it was the will of God to restore immortality by a new spiritual head of a covenant, which was Christ, it was equitable that Jews and Gentiles should have an equal share in the advantages to be derived from this new representative of the human race, ch. v. 12—21.

‘ 8. He shews, that the doctrine of justification, as he had stated it, lays us under the strictest obligations to holiness, ch. vi. 1—23.

‘ 9. He shews that since the death of Christ we are no longer concerned with the law of Moses. For our justification arises from our appearing in the sight of God, as if we were actually dead with Christ on account of our sins: but the law of Moses was not given to the dead. On this occasion he evinces at large, that the preceding consideration does not affect the eternal power of God over us, and that while we are under the law of Moses, we become perpetually subject to death, even for sins of inadvertency, ch. vii. 1—25.

‘ 10. From these premises he concludes, that all those, and those only, who are united with Christ, and for the sake of this union live not according to the flesh, are free from the condemnation of the law, and have an undoubted right to eternal life, ch. viii. 1—17.

11. Having described the happiness of all such persons, he is aware that the Jews, who expected temporal blessings, would object to him, that the Christians, notwithstanding what he had said, still endured many sufferings in this world: This objection he obviates, ch. viii. 18—39.



‘ 12. He shews, that God is not the less true and faithful, because he does not justify, but rather rejects and punishes the Jews, who would not believe in the Messiah, ch. ix. x. xi. His discourse on this subject is arranged as follows.

‘ *A.* The introduction, in which he displays the utmost caution, ch. ix. 1—5.

‘ *B.* The dissertation itself, which consists of three principal parts.

*a).* St. Paul shews that the promises of God were never made to all the posterity of Abraham; that God always reserved to himself the power of choosing those sons of Abraham, whom for Abraham’s sake he intended to bless, and of punishing the wicked sons of Abraham; and that in respect to temporal happiness or misery, even their good or ill conduct did not determine his choice. Thus Ishmael, Esau, the Israelites in the desert in the time of Moses, and the greater part of that nation in the time of Isaiah, were rejected and made a sacrifice of his justice, ch. ix. 6—29.

*b).* He shews, that God had reason to reject most of the Jews then living, because they would not believe in the Messiah, though the Gospel had been plainly preached to them, ch. ix. 30.—x. 21.

*c).* Yet God rejected not all his people, but was still fulfilling his promises on many thousand natural descendants of Abraham, who believed in the Messiah, and at a future period would fulfil them upon more, since all Israel would be converted, ch. xi. 11—32.

‘ *C.* The conclusion, in which the apostle expresses his admiration of the wise counsels of God, ch. xi. 33—36.

‘ 13. From the doctrines hitherto laid down, and particularly from this, that God has in his mercy accepted the Gentiles, he argues that the Romans should consecrate and offer themselves wholly to God. This leads him to mention in particular some Christian duties, ch. xii.

‘ 14. He exhorts them to be subject to the magistrates, ch. xiii. 1—7.

‘ 15. He recommends brotherly love, ver. 8—10.

‘ 16. He commands them to abstain from those vices, which the heathens considered as matters indifferent, ver. 11—14.

‘ 17. He exhorts the Jews and Gentiles in the Christian church to brotherly unity, ch. xiv. 1.—xv. 3. The Christian community in Rome appears to have been divided into parties, who purposely assembled in separate places of worship. But on this subject I shall say more, in my notes to this epistle.

‘ He concludes, with an apology for having ventured to admonish the Romans, whom he had not converted; with an account of his intended journey to Jerusalem; and with salutations to those persons, whom he intended to recommend to public notice, ch. xv. 14.—xvi. 27. In respect to the salutations, it will be necessary to make the following remark.

‘ When St. Paul desires a Christian community to salute certain members in his name, he thereby insinuates that he esteems those persons as his particular friends, and recommends them to the church. In the Epistle to the Romans this appears more clearly than in any

other of St. Paul's Epistles: for he not only bestows particular commendations on most of those, whom he salutes, but in the midst of his salutations he introduces a warning against those, whose society was to be avoided, ch. xvi. 17—20. Hence we see, that not even the salutations in St. Paul's Epistles were unworthy of a divine inspiration, or the direction of the Holy Spirit.' Vol. iv. p. 102.

The seventeenth chapter of this work consists of general remarks on some of the epistles written by St. Paul during his imprisonment at Rome; and on the imprisonment itself. These apply to the epistles which he addressed, and at the same time dispatched, to the Ephesians, Colossians, and Philemon; after which the question is examined, whether St. Paul were twice a prisoner in that city? and in the affirmative case, whether these epistles were written in his former or latter confinement? Having briefly mentioned what is known concerning *Philemon*, in considering *the Epistle to the Colossians*, Michaëlis describes the situation of Colossæ, and the circumstances of the Christian community there, as introductory to a view of the contents, design, and occasion of the epistle itself. To this subjoining a notice of the epistle for which St. Paul desires the Colossians (ch. iv. v. 16.) to send from Laodicea, and which is determined to have been one written by himself, our author passes on to *the Epistle to the Ephesians*, examines whether this epistle were really addressed to them, or to the Laodiceans; and concludes it probable, that it was not confined to any distinct community, but intended for the use of the Ephesians, Laodiceans, and some other churches in Asia Minor. The situation of the Christian community at Ephesus is also stated, and the contents and style of this circular epistle remarked on.

The city of Philippi, and the Christian community in it, become requisite objects of notice in elucidating *the Epistle to the Philippians*, which was written by St. Paul during his first imprisonment at Rome, whilst in expectation of a speedy release, and, as Michaëlis thinks probable, about the beginning of the year 65.

The order of our author now brings him to *the Second Epistle to Timothy*, and points to the question whence this epistle was written, and whether whilst St. Paul were a prisoner at Rome the first or second time. To a general illustration of its contents, an investigation succeeds, to determine whether St. Paul were an impostor, an enthusiast, or a messenger from heaven; this is closed by observations to ascertain from what trade the Apostle obtained his subsistence; which the familiar language of comedy explains to have been *a maker of mechanical instruments* — Τῆς δὲ ΜΗΧΑΝΟΠΟΙΟΥΣ καὶ ΣΚΗΝΟΠΟΙΟΥΣ ἡ παλαιὰ κωμῶδια ἀνομαζε. POLLUX.

*The Epistle to the Hebrews*, being a subject of much importance, is introduced under some general remarks, accompanied



by a statement of questions to be examined. Of these, the first proposed is, Whether what we call the Epistle to the Hebrews be properly an epistle or a dissertation? and, if an epistle, Why it appears without the accustomed opening? Following this with the inquiry, Is the Epistle to the Hebrews quoted by St. Peter, 2. iii. 15, 16? our author proceeds to show that it was written for the use of the Christians in Jerusalem and Palestine, adducing at the same time the opinions of other writers, on the question, Who the Hebrews were to whom it was sent? The situation of the persons addressed in it is then set forth, and the time when and place where it was written, considered; as also its original language, which, according to the most ancient tradition, was the Hebrew. Arguments in support of this opinion are produced, and enforced by a new one, drawn from the quotations out of the Old Testament which this epistle contains. The arguments alleged in favour of its having been written in Greek are in the next place confuted; and after an examination, whether the Greek epistle be an accurate translation of the original, remarks on the Greek style are offered. Pursuing the research as to the author, and, particularly, whether it were of St. Paul's writing, the opinion of the ancients on this subject is brought forward; the internal marks or characters in the epistle itself, whence any inference may be drawn, either for or against St. Paul's being the writer, are specified; the opinion entertained by some of the ancients, that Barnabas was the author, is examined; and, having adverted to the canonical authority of this epistle, the whole discussion is closed with this short sketch of its contents.

‘ The contents of this epistle I have represented at large in my commentary on it; at present therefore I shall only give a short sketch of them.

‘ In the first place, the author endeavours to answer objections, which the Jews had made to the Christian religion, and which had occasioned the Jewish proselytes to waver in the faith. He then points out the impending abolition of the Levitical law, and its inefficacy even to the Jews: which subject is treated in a more clear and comprehensive manner, than in any other book of the New Testament. The chief arguments are taken from Psalm cx. which relates to the priest after the order of Melchisedek, and from the prophecy of Jeremiah relative to a New Covenant. These arguments are produced in the seventh and eighth chapters, but the subject is still continued in the following chapters.

‘ Here it may be remarked, that St. Paul, though he never permitted the Levitical law to be imposed on the heathen converts to Christianity, and undoubtedly considered it as unnecessary, still permitted the Jews to continue the exercise of it: he likewise observed it himself, and in order to convince the Jews that he did not preach apostacy from the law, he made a Nazarite vow, and accompanied it with the necessary offerings at Jerusalem. The open declaration

therefore made in the Epistle to the Hebrews, relative to the abolition of the Levitical law, is to be ascribed perhaps to the circumstance, that it was written not long before the destruction of the temple, when the Jewish sacrifices ceased.' Vol. iv. p. 268.

(*To be continued.*)

ART. X. — *A Philosophical Treatise on the Passions.* By T. Cogan, M.D. 8vo. 8s. 6d. Boards. Cadell and Davies.

WE have never yet seen this subject examined in a manner which we consider to be philosophical; and the treatise before us scarcely meets the views which we have proposed for its due investigation. We cannot at present explain, with sufficient accuracy, our own opinions; but we will, nevertheless, briefly notice them, and point out what we consider to be the sources of former errors.

To begin with the latter, we may remark, that much inconvenience has arisen from the metaphorical language employed. Affections, emotions, and passions, have not been clearly distinguished; nor has it occurred to any author, that they are, in reality, degrees only of the same influence on the brain or the mind. Emotions and passions also implying active energies, cannot be reconciled with some impressions of a similar nature; such, for example, as fear, which depresses; terror, which annihilates for a time all the functions; or grief, that kills. In short, the passions have been considered as distinct affections; and in some measure they are so. They are occasioned by the sensible impressions, which excite ideas, or by the associations, or reminiscence, which recalls them; but they are mental actions, interposed between the idea and volition, influencing the latter apparently as distinct causes. Thus the passionate man, in his violent fury, is seemingly not agitated by the cause, which, to others, may appear trifling, but by the passion of anger excited by the idea; the jealous man, not by the actions or the words of his mistress, but by the suspicions which these excite. We have called these '*apparently* distinct causes,' to make our theory clearer, and to explain the step between the idea and the emotion. In reality, however, we do not think them distinct, but that the whole may be resolved into the principle of association.

If this view be correct, we would consider affections, emotions, and passions, as different degrees of mental affection; excited by sensible ideas, or by the recollection of their impressions; and as proceeding from undulations and vibrations of an easy pleasant nature, to more active and violent agitations. But what shall we say of the depressing passions? We can



neither place them at the head, nor at the bottom of the scale; nor can we assert, as we sometimes may with respect to the corporeal frame, that an excess of a stimulant becomes a sedative. We see indeed instances of the latter effect in very violent emotions; and the death of lord Chatham is strikingly in point: yet, as there are probably sedatives in nature, wholly unrelated to stimulants, so there may be causes which influence the mental powers with equal want of connexion. It is certain that fear and grief, on the one hand, cannot be any way related to the pleasing undulations of the gentler affections, and that they have as little affinity with the powerful transports of fury on the opposite side of the scale. These affections, nevertheless, seem to extinguish the powers, as much as the more violent passions animate them, and will sometimes kill without producing any bodily affection; more often, however, by impairing digestion, and morbidly affecting the liver. This is what is called a broken heart; though we recollect an instance—we believe in Dr. Whytt's works—of a person dying from grief, where there was a laceration in one of the ventricles of this latter organ.

Dr. Cogan, in his first section, treats of affections, emotions, and passions, but not very clearly nor comprehensively. Appetites are also noticed, as distinguished from the former; but he adds, that of these they are frequently the occasion; and undoubtedly they must be so, as well as every other impression or cause of sensation.

Dr. Cogan next considers the arrangement of the passions, according to different authors, and objects to each. His own arrangement is drawn from the ruling principle of the human mind, and an inquiry how it is affected by different causes. He first examines the leading principle of our natures, and then inquires into its influence, and in what manner we become chiefly interested by it. Thus he begins with considering love and hatred, desire and aversion; and from these he deduces his classification.

‘ In this labyrinth, an attention to the following facts may perhaps furnish us with something of a clue.

‘ Some of our passions and affections are inspired by circumstances which more immediately relate to ourselves, and to our own personal interests: that is, they belong to the principle of self-love: some of them belong to the social principle, and refer to our connexions with our own species, or to all animated natures.

‘ In some of our passions and affections, the ideas of good are obviously predominant, in others the ideas of evil.

‘ The passions and affections, which relate to self-love, and are excited by the idea of a good, may either refer to the good which is actually in our possession, and communicates various degrees of enjoyment, from simple gratification to ecstasies: or

‘The good we love may not be in our possession ; but it may appear attainable, and become the object of our desire : or

‘Though it be not in our possession, circumstances may appear highly favourable to our attaining it, and it may thus inspire hope.

‘The state in which evil is the predominant idea, referring to ourselves, may relate :

‘To the loss of that good which we possessed, or to disappointments respecting the good we desired, and hoped to obtain ; inspiring sorrow, with its various modifications : or

‘We may be apprehensive concerning the loss of what we possess, concerning the approach of some positive evil, or concerning the accomplishment of our desires, which introduces the family of fear.

‘The cause of both sorrow and fear may be some agent, whose designed conduct, or even whose inadvertency, may threaten or produce injuries, and thus excite anger in various degrees.

‘The causes and excitements of our passions and affections respecting others, may also be arranged under the predominancy of good, or evil in our ideas.

‘Under the former head may benevolence be placed, which will indicate itself either by good wishes, or good opinions ; each productive of a large diversity of affections and passions, according to contingent circumstances.

‘The predominance of evil in our ideas will shew itself in actual malevolence of disposition concerning another ; or in a displacency and disapprobation of conduct.’ P. 42.

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‘But although these observations may suffice to justify the order proposed, yet it is acknowledged that they are not comprehensive enough to embrace every thing relative to the passions. There is a class of emotions, in which distinct ideas of good or evil are not present to the mind, and which in fact may with equal propriety enlist themselves under each division. They are vivid impressions, productive of effects which, strictly speaking, neither belong to the passions nor affections ; and yet their presence frequently constitutes the difference between an affection and a passion.

‘This enigma will best be explained, by our attention to the manner in which our ideas of those influential and operative qualities, exciting passions and inspiring affections, are obtained.’ P. 46

The last are called introductory emotions, and consist of ‘surprise, wonder, and astonishment ;’ the two latter perhaps differing only in degree. The passions themselves are divided as they respect the ‘selfish’ or the ‘social principle.’ These create the classes. The orders are derived from the predominant idea, whether good or evil. The leading passions and affections point out the genera and the complicated nature of some of the passions, with other contingent circumstances furnish the species in this new ontological system.

To this arrangement we need make no great objection : it is better perhaps than any other, as derived from the leading prin-



principles of the human mind; but it is somewhat too complicated; and, as the objects are so few, arrangement is of less importance. Classification is only of use to facilitate the reference, or for the purpose of distinction. Neither, in this instance, is required. Were it necessary, however, we should rather derive it from the degree of affection, dividing originally the passions, as usual, into animating and depressing. We should place in the first rank that pleasing sensation which arises from objects of taste: admiration, love, veneration, joy, and ecstasy, would follow in order. Of the depressing passions, grief might occupy the first place. To this would succeed fear, anger, and revenge;—the complicated passions forming the subdivisions.

In the subsequent sections of the first part, the different passions are very clearly and judiciously explained. We find little which can be the subject of animadversion; and nothing occurs, in so beaten a track, that can induce us to fill our pages with a quotation.

The second part is entitled 'Philosophical Observations and Inquiries, founded on the preceding Analysis.' Of this, the first chapter is entitled 'Observations respecting the Laws of Excitement,' in which the author endeavours to show, that affections are augmented into passions by 'surprise,' but that affections alone are permanent. Passions are undoubtedly animated into increased violence by surprise; but, as Dr. Cogan himself has noticed and replied to one objection, we shall add another, viz. that passion is frequently excited by events antecedently suspected. Surprise will certainly increase the animation; but all violent exertions are transitory, and the affections only can be permanent. As what relates, however, to surprise is a very favourable specimen of Dr. Cogan's talents, we shall transcribe it.

'Thus, for example, in *joy* the pleasing part of the impression owes its origin to the possession or undoubted expectancy of some desirable good. This in its lowest influence produces some degree of change in the corporeal frame. It is a sensation, and must be felt somewhere. The vividness of the impression occasioned by the impetus of surprise renders this sensation more vivid, diffuses its effects over the whole system, and occasions a delectable and ungovernable flow of spirits, which becomes conspicuous to every spectator. But as novelty is the exciting cause of surprise, in proportion as the novelty of the good subsides, surprise gradually diminishes, and leaves the mind under the influence of an affection, more proportionate to the real value of the object.

'Thus we may suppose the passion of anger to consist of that disagreeable sensation which a sense of injury will always occasion, quickened by surprise into an ungovernable emotion. The reluctance with which we part with any thing contributing to our benefit or enjoyment, will be quickened by surprise into the agonies of sorrow; which is also able to convert painful apprehensions into the excess of fear.

\* Nor does the acknowledged fact, that our passions are sometimes excited by deliberate contemplation, militate against this opinion. This can only take place in affairs of high importance; and in such cases the more deliberate survey consists in examining and reflecting upon every circumstance relative to the nature of the exciting cause; which necessarily produces a variety of new and unexpected combinations, each of which will be attended with a proportionate degree of surprise; and although there will not be in any one circumstance that *quantum* of novelty that so powerfully strikes the mind in cases which are sudden and totally unexpected, yet the combined influence of the aggregate number of novelties may finally produce the most extravagant passions. Thus may the mind calculate the variety of benefits accruing from some prosperous event, until it be transported with joy; enumerate the evils of privation until it becomes frantic with sorrow; dwell upon the number and magnitude of provocations which aggravate an injury, until resentment shall be converted into rage; and by ruminating upon the extent of danger, it may be driven into despair.' P. 182.

The observations on the relation of the passions and affections are very ingenious; those on the seat of the passions are not equally important. Their seat is evidently in the brain; and the question must at last be referred to the materialists and immaterialists. Dr. Cogan's remarks reach only the systems of other authors, and do not even remotely relate to this disputed question.

The diversity of our affections is influenced by many different causes, which are enumerated with great propriety and accuracy of discrimination. These are the influence of experience; the difference of sex and temperament; our progress from infancy to more advanced periods; national customs; the force of habit; the principle of self-love; the influence of education and novelty; the power of fashion; the love of singularity; popular prejudices; associated ideas; the manner in which information is conveyed; imitative tones and representations; rhetoric, oratory, and eloquence; the drama; and predisposing causes.

The influence of the different passions on the human body is the next subject of inquiry; and our author here presents us with the substance of his thesis, published at Leyden in 1767, when, as he observes, it was his professed object to theorise, chiefly in opposition to the system of Boerhaave. It contains principally the more obvious medical changes on the human body, in consequence of the different passions.

The second section of this part relates to the influence of the passions on thoughts and language, on character and happiness. Its first chapter comprehends the influence of imagination, as produced by exciting the passions, and contains some beautiful as well as just remarks. It is apparently designed to illustrate the language of the passions and affections, in opposition to that of reason.



The other two chapters, though not more original, are accurate and elegant.

On the whole, this publication, though it contain little novelty or depth of research, is judicious and interesting. It shows Dr. Cogan to be deeply acquainted with the human mind, and to have been an attentive observer of its influence on the different functions of the body. The mode in which this influence is exerted, or the great questions of materiality and immateriality, we have already observed, are not examined in the present work.

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ART. XI.—*Analytical Essays towards promoting the Chemical Knowledge of Mineral Substances.* By Martin Henry Klaproth, Professor of Chemistry, &c. Translated from the German. 8vo. 10s. 6d. Boards. Cadell and Davies. 1801.

THE name of Klaproth occurs frequently in our journal; and he can never be mentioned without respect by any scientific chemical inquirer. We have lately seen, in M. Haüy's very excellent treatise on mineralogy, Klaproth and Vauquelin exclusively quoted, as authorities of the first rank. These essays are, of course, highly valuable; but what chiefly renders them so, will make them less interesting to the general reader. Chemical analysis, though a labour of great importance, can never become entertaining; and a minute account of the proportions of different ingredients is of all other subjects the least pleasing, except to the eager chemist.

The volume before us contains both the first and the second part of M. Klaproth's collection; and the essays in the latter are almost wholly new. Some of those in the former have been already published in different journals: they first appeared at Berlin in 1795 in their present form; and were succeeded by his second volume in 1797.

‘ With respect to those, who may possess patience and inclination sufficient to undertake a repetition of my experiments, I have described every particular management, as circumstantially as could be done, consistently with keeping within due bounds that prolixity which is hardly ever separable from the narrative of chemical processes. Those who are familiar with this subject, will perceive my endeavours to reduce the analysis of mineral bodies to methods which are simple in themselves, and lead to results that may be depended on. Among others, I flatter myself with having traced out a way of analysing gems, which seems to deserve being followed by skilful chemists.

‘ A circumstance, seemingly indifferent, often produces in chemical experiments, as in other investigations, unexpected consequences; which may be proved by comparing my former with my later analy-

tical experiments, made with the *adamantine spar*, and *circon* (jargon of Ceylon), which, on this account, I have placed next to each other in the respective treatises. Who, for example, would have imagined, that the application of caustic alkali in the *liquid* state should so exceedingly facilitate the opening of hard stony matter, and remove the greatest part of the difficulties with which I had to struggle, when employing the same separating medium in the *dry* state?

‘As many persons think that the preparation of a perfectly pure caustic lye is subject to more difficulties than it really is, I will here briefly state my method of preparing it.—I boil equal parts of purified salt of tartar, (carbonat of pot-ash, or vegetable alkali prepared from tartar) and Carrara marble, burnt to lime, with a sufficient quantity of water, in a polished iron kettle; I strain the lye through clean linen, and, though yet turbid, reduce it by boiling, till it contain about one half of its weight of caustic alkali; after which I pass it once more through a linen-cloth, and set it by in a glass bottle. After some days, when the lye has become clear of itself, by standing, I carefully pour it off from the sediment into another bottle. To convince myself of its purity, I saturate part of it with muriatic or nitric acid, evaporate it to dryness, and re-dissolve it in water. If it be pure, no turbidness will take place in the solution. The quantity of caustic alkali, which this lye contains, I ascertain by evaporating a certain weighed portion of the lye to dryness, in an evaporating dish of a known weight. I also take care, in the preparation of this caustic lye, that the alkali be not entirely deprived of carbonic acid; because, in that case, I can, with greater certainty, depend on the total absence of dissolved calcareous earth. By employing burnt marble, or, in its stead, burnt oyster-shells, I avoid the usual contamination of the caustic lye by aluminous earth; because lime, prepared from the common species of lime-stone, is seldom entirely free from argil.’ p. vii.

The vessels must be carefully made. Even platina is attacked; and the purest silver will sometimes lose little scales in the operation, which will give illusive appearances to the result of the process. The method of making the pure caustic alkali is a valuable one; but we have transcribed it already.

The first essay is on the ‘habitudes of various species of stones and earths in a porcelain furnace.’ The facts are chiefly important, as they destroy the usual classification into fusible and infusible earths; for many are fusible only in consequence of their containing extraneous substances, particularly iron.

‘Besides, the trials made with fire may be of some utility with regard to those fossils, concerning which the opinions of the learned are yet divided, with regard to the means employed by nature for their formation. I even think, that in this branch of geological researches, the experiments made by means of fire, are rather more decisive than the analysis in the moist way. Although it is quite contrary to my intention to enter into this dispute, yet I think myself obliged to state my own private opinion respecting this subject,



independent of the authority of others; which is, that I cannot rank among the products of fire, either the genuine basalt, or its kindred wacke, or the porphyric slate. In this persuasion I am confirmed by personal inspection of basaltic districts, especially of the Bohemian middle mountains; as well as by the habitudes of the above minerals in fire. No. 6—10; 105; 70.

‘On the contrary, as to what relates to the generation of the obsidian (No. 58, 60), pumice-stone (No. 15), and pretended volcanic zeolite (No. 111), which last is reckoned by some among the pitch-stones, &c. I willingly renounce my own opinion; adding only, that, on considering the arguments for and against their volcanic origin, the circumstance of the obsidian and pumice-stone giving in fire exactly the same products, should not be disregarded; and also, that both these fossils not only accompany each other at Lipari, but likewise frequently occur actually blended.’ P. 37.

This essay, as well as the second analysis of black grey flint, is now, we believe, first published. Flint, in this analysis, appears to contain 0.98 of pure silex. The examination of the oriental sapphire, chrysoberyl, chrysolite, lapis lazuli, and olivin, are also new. The experiments on the adamantine spar, the examination of various silver ores, a small blue fossil from Vorau, and the jargon of Ceylon, have been already published.

The hyacinth, as we learn from a newly published essay, contains the circonia as well as the jargon, and is almost wholly composed of it and flint; the former in the proportion of 0.70. It was in the Hungarian red schorl our author found his new metal, the titanium; and the examination is curious, as having led to that discovery. A new fossil, from the district of Passau, our author would call titanite, as containing also the titanium in a proportion of 0.33. The supposed molybdeneous silver of Born our author found to be bismuth, mineralised by sulphur; and he tells us that the fossil he examined was a fragment of the very individual piece of which Born described the external characters. The native aluminous earth, from Schemnitz, is not of importance: it, as usual, contains a proportion of silex. The cimolite resembles, and has often been considered as, an argillaceous earth; but, like other earths of this kind, it contains a very large proportion of silex. The supposed native muriat of lime, called by Fichter *muriacite*, exhibits only soda, with the muriatic acid. Its chief contents are gypsum, with a sandy residuum. The native alum, from Miseno, may apparently be made a valuable object of commerce. The native nitre, from Molfetta, appears also likely to be an important production. We shall add a short reflexion, from our author, at present without a comment, but which we shall not lose sight of.

‘ By the computation of Prof. Vairo, the total mass of salt-petre in the *pulo* should amount to between thirty and forty thousand centners, at 100 lb. each ; and the second reproduction of it to more than fifty thousand centners. As, therefore, the alkaline base of prismatic nitre constitutes nearly one half of the whole of that compound, it is obvious, that the question which I have intimated at the close of my last essay, concerning the origin of the vast quantity of vegetable alkali, becomes, in the present case, far more important and interesting to the naturalist. The conjecture, that nature possesses means of producing that alkali beyond the limits of the vegetable kingdom, nay, even without any immediate influence of vegetation, acquires, by this singular phenomenon, a very high degree of probability.’ p. 273.

The mineral waters of Carlsbad are of different temperatures, from  $37\frac{1}{2}$  to  $55\frac{1}{2}$  of Réaumur,  $116^{\circ}$  to  $160^{\circ}$  of Fahrenheit. They contain soda, united with carbonic, sulphuric, and muriatic acids, in large proportions; with a small proportion of carbonate of lime, and a very inconsiderable one of siliceous earth. Some curious reflexions on the causes of the heat of mineral waters are subjoined. M. Klaproth ridicules the idea of volcanic heat; and thinks that a great part of the heat, at least, is owing to decomposed pyrites, as we have always contended. He adds, however, another cause, which we think unfounded, as there is no supply of air to keep up the inflammation of the coal.

‘ Yet, on a maturer consideration, it will soon be evident, that the dissolved pyrites could not alone afford that quantity of caloric, which has heated the springs at Carlsbad, for several centuries past to this day, with unabated force; but, on the contrary, that, to the production and preservation of natural hot springs in general, another combustible matter is required, from which the subterraneous fire receives its food. And thus it will be obvious, that this fuel can be nothing else but mineral coal, that remainder of vegetable fragments of the ancient world, locked up in the bosom of the earth, which provident nature has wisely reserved.

‘ When a subterraneous store of mineral coal, such as occurs in various places in strata, of an enormous thickness, has been once set on fire, by ignited pyrites or other causes (as may easily happen, especially where the stratum comes out near to the day) the inflammation will then spread throughout the whole remaining mass, with a quicker or slower progress. A spontaneous extinction and complete refrigeration can certainly not be very soon expected in that case; for the larger the bulk of a burning body is, the longer will the heat, excited by it, continue. If, besides, it is considered, that this immense mass may possibly be inclosed by walls of rocks, impenetrable, and little capable of conducting heat, at the same time that the air finds access to it in but a very small degree; it is then easy to conceive, that ages must pass before the caloric disengaged from such an immense mass can be fixed again, and brought to a state of equilibrium with the whole.



‘ But that a mine of mineral coal had once been burning at Carlsbad is a fact, unquestionably proved by the earthy scoriae that have been erroneously taken for genuine volcanic lavas, by the porcelain-jaspers, and by the other species of stones and earths, more or less changed by fire, covering the fields at Hodorf, Lessa, and other places, in copious quantity, many of which perfectly resemble the pseudo-volcanic products of various countries; such, for instance, as the stratum of mineral coal even now burning at Duttweiler, near Saarbrück.’ p. 291.

The comparison of the strontianite and witherite we have had occasion to notice in the *Annales de Chymie*; and the examinations of the lepidolite, of the magnesian spar (muricalcite), and of the salt springs of Königsborn, with their products, have been formerly published.

The first memoir in the second volume of Klaproth, forming the second part of the translation, is an examination of spinel, formerly confounded with the hyacinths. It is an aluminous earth with silex, containing 0.74 of the former, and 0.15 of the latter.

The emerald of Peru is next noticed, of a similar nature, but exhibiting the largest proportion of silex, viz. 0.66, and 0.31 of alumine. The Bohemian garnet, the next subject of inquiry, is nearly of the same kind; but the oxyd of iron is much more copious. In the latter, it is 16.50 in 100 parts; in the former, only 0.50. In the oriental garnet, this metal amounts to 0.36, the silex and alumine to 0.35 and 0.37 respectively. The Vesuvian gem,—by Werner styled absolutely Vesuvian,—the siliceous and calcareous earths are in the chief proportions, viz. in 0.35 and 0.33 respectively, while the alumine amounts only to about 0.22. The proportions differ a little in the Siberian Vesuvian; but the nature is similar.

The leucite is a substance almost peculiar to Italy, perhaps to be traced in no other country, if we except, chiefly from suspicion, Bohemia. It occurs almost wholly in volcanic substances, and was supposed to consist of flint and alumine; yet there was a considerable loss of weight unaccounted for; and our author’s accuracy was not satisfied by supposing it, as usual, water and air. He traced it with more precision, and found this loss to consist of 0.21 of pot-ash—a substance supposed to be wholly appropriated to the vegetable kingdom. This will suggest various subjects of consideration. We have already alluded to it, and suspected that it might arise from a percolation of water, previously furnished with vegetable matter. Yet, when we reflect that the proportion is considerable; that it is constant in leucites found at different places; that in those species which have undergone the action of volcanic fires, this proportion is only lessened, we cannot attribute the appearance of the alkali to an accidental impregna-

tion. The lepidolite also contains a small but constant proportion of pot-ash.

‘ I now flatter myself with the hope, that, by the experiments here communicated, and several times repeated, I have fully demonstrated the existence of pot-ash in the leucite, as one of its chemical constituent parts. Nevertheless, I am contented to defer the general reception of this new discovery till several other chemical naturalists have re-examined and confirmed it. This trial may be the sooner expected, since my method of proceeding in the main object of this investigation is attended neither with laborious operations, nor with much loss of time.

‘ But if that alkali, as soon as it can no longer be considered as a substance, produced only in the juices of plants during their vegetation, be required to occupy a more suitable place among the original, simple mineral substances, it will then likewise be necessary to give it a more appropriate name.’ p. 366.

We may now add, that the experiments of other chemists have confirmed M. Klaproth’s trials; and that our general system of the three kingdoms of nature, as we formerly hinted, is subject to at least one considerable and striking objection.

The pumice-stone has, by every naturalist, been considered as a calcined asbestos. Our author’s analysis does not, however, confirm this idea. It contains of flint above 0.77, and of alumine 0.17, with a small proportion of oxyd of iron, and a faint shade of manganese. Perhaps the idea originally arose from its fibrous appearance.

The granular sulphurated barytes, from Peggau, resembles the Carrara marble, but is almost wholly the sulphurated barytes, with a very small proportion, 0.10, of silex.

The cross-stone (stauroilite) is found in the Hartz, and denominated from its double crystals in the form of a cross. It consists of nearly one half of silex, with a small proportion of barytes and alumine; but as the experiments since the discovery of strontian were equivocal, our author repeated them. The suspected ingredient appears, however, to be really barytes.

The farther researches respecting witherite and strontian furnish nothing very remarkable; and the analysis of the sulphated strontianite from Pennsylvania is of less importance, since a similar mineral has been discovered near Bristol, and, as our readers may recollect, was the subject of some little controversy between Mr. Clayfield and Dr. Gibbes. This mineral consisted wholly of strontian, earth, and sulphuric acid.

The water of the boiling spring at Rykum in Iceland has been analysed by Dr. Black; and the analysis before us has been already published in the Berlin Memoirs. We should not now have noticed it, but to observe that M. Klaproth claims



the discovery of that property of siliceous earth, which enables it, when united with alkalis, to dissolve in water. Our author pretends to have published this fact in the Transactions of the Friends of Natural History at Berlin. We have not the work at hand; but, if our memory do not greatly fail us, it was hinted at, rather than explicitly pointed out. In the following passage our author has fully explained the source of the carbonic acid. It is impossible, except with peculiar and pointed precautions, to have prevented its attracting the acid from the air.

‘ Dr. Black asks, “ How and by what means is the siliceous earth dissolved in water?—Is the hot water, of its own accord, possessed of the power of dissolving this earth? or can this be effected only by the means of the intervening alkali?”—In answering these questions, he does not approve of Bergmann’s opinion, that the solvent power of water, assisted by heat, is alone sufficient for this effect. He rather thinks, that the alkali is the efficient cause of this solution, and the heat merely a means of promoting it. In his opinion, a chemical combination of the silex with alkali is always present, when water exerts a dissolving power on the earth; and this idea he supports by the example of the agency of hot aqueous vapours upon glass. The doubt, which might be raised against it, from the disproportion of these two substances to each other in the Icelandic hot springs, he wishes to obviate by stating, that the silex had originally been united in them with a much larger portion of alkali; but that, subsequently to the solution of this compound in water, part of the alkali had again been neutralised by acids, or acid vapours, that combined with the fluid. But there is no necessity for this mode of explanation; as it is manifest, by several facts, that siliceous earth alone, if under favourable circumstances, is soluble in water, without the concomitant aid of alkaline salt.

‘ Moreover, this opinion, that the silex exists in the above-mentioned springs in a state of chemical solution by soda, seems likewise to have led Dr. Black to presuppose this alkali in those waters in the caustic or pure state, that is, free from carbonic acid; because it is allowed on all hands, that, in this state only, is it capable of effecting this solution. Yet, not to mention that no proof is given of this hypothesis, there occurs no instance in nature, upon which to establish its probability. The very effervescence, that ensued on saturating with acetic acid the saline residue left by the evaporated water, would prove the contrary; unless, indeed, it be objected to this argument, that the alkali had attracted the carbonic acid, during the evaporation of the water.’ P. 404.

The siliceous tufa, from the Geyser, is almost wholly silex, with a very little alumine. The noble opal, from Cscherwenitz in Upper Hungary, is a very brilliant stone, but differing very little from rock crystal or black flint, and contains 0.90 of silex and 0.10 of water. The yellow opal is of a simi-

lar kind; and the brown red semi-opal differs only in presenting less flint, and a considerable portion of oxyd of iron.

The semi-indurated steatites—the speckstein of Werner—consists of about 0.60 of flint, and about 0.31 of magnesia, with some other trifling ingredients. The soap-rock, from Cornwall, is very similar in its nature, but contains alumine with the magnesia: the analysis has, however, been already published by our author. The steatites from China, called the Chinese agalmatolite, offers flint, chiefly with alumine. The last must therefore be removed to the aluminous class, and placed with the lithomarga.

M. Klaproth describes some new titanites from Spain, from Aschaffenburg, from Cornwall (called at first menachanite), and from Ohlápian in Transylvania. The two latter, and one of the species from Aschaffenburg, are joined with iron; but they all contain a large proportion of titanium. As this metal seems to be found in many iron ores, these should be carefully examined; and it may appear to be almost as universally diffused as iron itself; and may perhaps, unsuspectedly, influence its properties.

The garnet-shaped ore of manganese is traced in the rocks of Spessart, near Aschaffenburg. It is found in small quantity; and is by no means rich in the metal, containing only 0.35, with as much flint. The native oxyd of tin (the tin-stone) is very rich, exhibiting near 0.78 of metal, and nearly 0.22 of oxygen. This article is an admirable example of dextrous and simple analysis.

Sulphuret of copper, the grey or vitreous copper ore, from Siberia, presents 78.50 of copper, and 18.50 of sulphur, in 100 parts: the variegated copper ore (the purple copper ore of Kirwan) contains also copper and sulphur, but in a less proportion, together with some iron. The malachites, from the Ural mountains, give copper almost pure, combined only with carbonic acid, oxygen, and water.

The bismuthic silver ore, from Swabia, contains 0.15 of silver, united with 0.33 of lead, 0.27 of bismuth, and 0.16 of sulphur, besides a little iron and copper. The antimoniated silver is peculiarly rich, affording generally 0.84 of silver, while the coarser kinds offer 0.76.

The crystallised bright white cobalt ore, from Tunaberg in Sweden, is a beautiful crystal of a metallic brilliancy. It contains 44 of *reguline* cobalt, 55.50 of *reguline* arsenic, and .50 of sulphur, in 100 parts. The cobaltic ore of manganese presents, as may be supposed from its appellation, both metals; but their proportions are not yet accurately ascertained, as the manganese is too closely united to the cobalt. The native sulphat of cobalt, from Herrengrund in Hungary, has been sup-



posed to be a sulphat of manganese; but our author's experiments have decided in favour of the former.

Some of the chemical examinations in this second part have already been published; and several of them will be familiar to the reader. The analysis of the *terra Australis*, or the earth from Sidney Cove, and the detection of Mr. Wedgwood's error, is one of these. The discovery of the uranite is another. The elastic quartz has also been often described; but, as our author's account of it is short and peculiarly expressive, we shall subjoin it. From analysis, it is almost a pure quartz.

‘ On inspecting with a microscope the homogeneous or integrant parts of which this elastic stone is aggregated, and which may be easily separated by compressure or levigation, I found them all alike: that is, they were all flat, longish plates or scales, perfectly clear and pellucid. All their difference consisted in the variety of their outlines; some truncated more sharply; others more obtusely; others longer, but very thin; while others were broader and shorter; but most of them I perceived on one or both sides notably sinuated. I am inclined to think, that the elasticity of this fossil originates solely from the form of its aggregation. For, as may be distinctly seen at the first glance in the entire stone, all those longish lamellæ are interwoven in one single direction, and implicated in such a manner, that each junction resembles a vertebra, or hinge. With this idea also corresponds the particular kind of the flexibility of the stone, which is not tough or coriaceous. For, if the stone be held upright and shaken, it vibrates with some noise to and fro; but as soon as its agitation is discontinued, its parts conjoin again firmly by a force like a spring.’ P. 410.

We find also, in the articles formerly published, a chemical examination of the testaceous sulphat of barytes from Frieberg; of the glass stone (hyalite) from Dauphiny; of the chrysoprase, and its concomitant green earth, which is the oxyd of nickel, and not cobalt, as was formerly supposed—a metal that gives a blue tinge; of the Saxon hydrophanes; of the white and green opal; of the menillite and its matrix—the polishing slate of Werner—which are siliceous; of the silicimurite from the Levant, chiefly consisting of flint and magnesia, with the carbonic acid; of the mineral springs of Imnau in Siberia, which afford an acidulous water, slightly purgative, by its impregnation with Epsom salt; of the tin pyrites (native sulphuret of tin); and of the yellow lead ore (molybdat of lead).

Such are the contents of this very laborious—and to the chemist very valuable—volume. Of the translation we cannot speak, as the originals of very few of the memoirs lie before us. The printing is, however, highly incorrect; and though a few errata be pointed out, numerous and important ones are not noticed. They are indeed generally such as the experienced che-

mist can rectify with attention, but to the student may be a source of much difficulty and confusion.

ART. XII.—*Sermons on various Subjects.* By T. Baseley, A.M.  
*&c.* 8vo. 6s. Boards. Cadell and Davies. 1801.

SEVERAL of these sermons might have been as well entitled Philosophical Essays as discourses from the pulpit; and in the former point of view they discover a considerable degree of ingenuity. The famous question on liberty and necessity is treated in two separate lectures; from which the hearers must in general have derived very little satisfaction, or they must have been of a very different class from the majority of Christian congregations. Indeed, in the silence of the closet, and with strict attention to the reasoning of the author, we are not always sure that we rightly apprehend the meaning, or perceive completely the distinctions he would draw between his own opinions and those of his opponents on this intricate subject. There is a little inaccuracy in the outset, which might very easily mislead, if not shock, many of the hearers. ‘In discussing this subject’ (says the preacher) ‘let us first appeal to natural reason—the great test of moral and divine truth, next to the ever-sacred law of God itself.’ Now to us it appears that the last inquiry is the only one of real importance among Christians; and all that belongs to mere natural reason may be well left to the disputers of this world, whose researches, as far as they are true, will, we have no doubt, be found consistent with the dictates of revelation. Besides, we cannot allow natural reason to be the great test of moral and divine truth; nor do we see how such an opinion can be reconciled with the Articles of the church. Reason may be duly exercised in investigating the evidence that a truth has proceeded from God; but then its province is at an end: and if it be allowed that God is the author of the assertion, the province of implicit faith commences; and reason is not to presume to argue from its narrow capacity against the dictates of superior wisdom.

The well-known interpolation in the First Epistle of St. John, chapter V, verse 7, is made the text to one of these discourses; and as the volume is dedicated to the bishop of Lincoln, who has in the strongest terms expressed his conviction that these very words—‘For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one’—were not written by the apostle, but have been foisted into the text, we were curious to see in what manner the preacher would, in defiance of his patron, maintain their authenticity. Our curiosity, however, was completely baffled; for the first verse of the Chronicles would just as well have



suit his discourse; and we cannot doubt that the text was the thing least in the preacher's mind. The whole of the sermon is intended to show that the mystery of a doctrine is no argument against the belief of it; and in this there cannot be any dissent among Christians. The controversy, upon the subject of which the spurious text is supposed to be a proof, does not depend on its degree of mystery; but on the question, whether it be revealed or not in the Scriptures? We cannot approve our author's mode of treating 'the doctrine of the Holy Trinity;' for so this discourse is entitled; since it rather tends to unsettle the mind, than to afford a conviction either of its importance or its truth. From the tenor also of the dedication, we should have presumed it impossible that the author was unacquainted with the writings of his patron; and, indeed, had that been the case, we should have conceived it very improbable that a chaplain to the bishop of Lincoln should be unacquainted with the comments of sir I. Newton, Emlyn, Griesbach, Porson, and Marsh, on this evident interpolation; and much more, that he should have placed it, after a perusal of the controversy, at the head of one of his discourses. We had conceived that the text is no longer referred to by any one who has enjoyed the advantages of a liberal education.

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ART. XIII.—*The History of France, civil and military, ecclesiastical, political, literary, commercial, &c. &c. From the Time of its Conquest by Clovis, A. D. 486. By the Rev. Alexander Ranken, one of the Ministers of Glasgow. Vol. I. 8vo. 9s. Boards. Cadell and Davies. 1801.*

THIS volume, which is printed in a compact form, extends to the death of Charlemagne, A. D. 814; and is introduced by the following preface,

'It is a reasonable curiosity which disposes men to inquire into the origin of nations, but it can seldom be gratified. The events which led to their formation, and attended their early progress, in a rude and dark age, pass unnoticed, or unrecorded. The purest traditions and fullest chronicles of the following ages are so imperfect, as to leave too much room for the errors of prejudice, and the fictions of fancy. Nor have we much reason to regret the obscurity which must consequently rest on these periods of history: we could derive neither much instruction nor entertainment from the desultory and wanton hostilities, and the perpetual and cruel ravages of barbarous tribes.

'For this reason I have not attempted to carry the History of France farther back than the conquest of it by Clovis. That æra is the true origin of the French monarchy: the Franks before that time were German tribes, having no other sovereignty than over their

own families, without any certain or settled territory, and almost without a certain name. From the conquest of Gaul by Julius Cæsar, till its conquest by Clovis, the history of the Gauls belongs to the history of the Roman empire, and could not with propriety, nor with success, be detached from it. I have only made such inquiries, and mentioned such facts, respecting the previous state of these, and of the other people who composed the French nation, as are calculated to make us somewhat acquainted with their origin, their numbers, their degree of civilisation, and their general character and manners, about the æra at which the history of the French monarchy commences. Many of the facts, it is true, are remote from that æra: they do not, at such a distance, admit of any certain conclusion; yet they afford that degree of information which tends, even after so long an interval, to illustrate subjects which are important and interesting. We do not, for example, know the number of the people over the whole extent of Gaul at the time of Clovis; but we are able to reckon them, with some degree of accuracy, at the time of Julius Cæsar. The interval is about five hundred years; but there were no such wars, nor revolution of any kind, in Gaul, during all that time, as to give us reason for supposing that the number of the people ought to have been diminished. We are under the necessity of forming the same probable conclusion, from similar remote facts, respecting agriculture.

‘Many years have elapsed since I began my inquiries into French history, and to write essays on that subject. The plan which I preferred when I resolved to publish, required both that these essays should be considerably altered in their form, and that others more recently composed should be added: this will account for that variety which may appear in the style.

‘The plan was not suggested by Dr. Henry’s History of Great-Britain; but in attempting to arrange the several essays afterwards, a similarity was observed; and on farther deliberation I resolved to adopt his plan, and proceed in composing what was then wanting to complete it. I admire his work, and will be content if I shall be thought to have successfully imitated it.

‘The first book therefore, which this volume contains, is divided into seven chapters. The first chapter is the history of civil and military affairs; the second, is the history of religion and of the church; the third, is that of laws and government; the fourth, of literature; the fifth, of the arts; the sixth, of commerce; and the seventh, of language, customs, and manners.

‘In the execution of a plan so extensive, and requiring so much research and judgement, I am very sensible of much imperfection; but I beg leave to observe, that some deficiencies will appear which ought not to be imputed to the author, but to the want of materials in the original historians: many of the subjects treated in these chapters were scarcely at all regarded by them, nor indeed much even by more modern historians till later times. The plan of this history, though less capable of elegance, is obviously attended with many and important advantages: while it obliges the author to search with indefatigable industry for the materials suited to the subjects of the several chapters, and to separate and arrange them carefully, each



according to its own kind, it enables the reader to prosecute any one of them without perplexity or interruption. The composition of such a history, however, must be attended with the more anxiety and labour, that the scene of it is a foreign country. The author cannot feel the same interest in many questions and facts, as a person to whom, from his infancy, they have been familiar: he must remain totally ignorant of some things which residence on the spot might suggest, which converse with literary Frenchmen, or which easy access to the repositories of French literature, might illustrate. If the success of this volume should encourage him to proceed, he requests the literary aid of all who have it in their power to furnish him with hints, with information, or with friendly correction, as far as it may yet be profitable.

‘The French empire having attained its greatest extent and power under Charlemagne, his death, A. D. 814, after which it began rapidly to decline, appears to be a proper period with which to conclude this book and volume. The second book and volume, which is nearly ready for the press, if publication shall be encouraged, brings down the history, on the same plan, to the commencement of the third dynasty, or Capetian race of kings.

‘It is only necessary to add, that the utmost caution and fidelity have been used in examining every subject, and especially what seemed doubtful or controverted; and that, throughout the whole work, due reference is made always to the original and most approved authors.’  
P. iii.

The plan is certainly too extensive for the history of a foreign country; and the author has displayed little judgement in its adoption. We shall not pretend to have perused a work of this prolix appearance. Upon dipping into it occasionally, we observe few features of solid learning, and no trace of the powers requisite for historical composition. Even old Mezeray is better; and the abridgement by Hénault is far superior to such a history. But as the work has some pretensions, we shall extract a passage or two from the reign of Charlemagne, the period most calculated to call forth historical powers.

‘The state of Italy again required his presence. The pope, considering himself now a temporal prince, was more ready than formerly both to take and give offence; and whenever his pride and resentment rose higher than he could well support or gratify, he needed only to call on his lord paramount Charles, to hasten to his aid. The governor of Naples, still under the empire of Constantinople, had presumed to withhold some revenue from the church of Rome. Instead of spiritual, the holy father made trial of worldly weapons of warfare, and took possession of the city of Terracino by way of reprisals. The Neapolitan governor having dared to surprise and recover the city, the pope immediately complained to Charles; and in order to quicken his motions, informed him of an intended conspiracy of the duke of Benevento, and of the Greeks, to place Adalgise, son of the late king Didier, on the throne of Italy.

Charles's veneration for the pope was extreme. He was not only desirous of gratifying his wishes, but believed that his sacred character and office gave a peculiar sanction to the acts which he approved and confirmed, that nothing could violate. He was a daily witness too of the respect and deference universally shown to him by both laity and clergy. He readily resolved therefore to go to Italy; and had no doubt that his presence there, with even a small retinue which could not deserve the name of an army, would quiet the pope's apprehensions, and secure him a peaceful accommodation with Naples.

He carried a part of his family with him, the queen Hildegard, and two of his youngest sons by her, Carloman and Lewis, neither of whom was yet baptised; the king had deferred the baptism of both, that it might be performed by the hands of the pope in person; and in the ceremony, the name Carloman was changed to that of Pepin. He had another object in view; he was desirous that his two sons should be solemnly consecrated by the pope. Lombardy and Aquitaine had each been accustomed to a resident sovereign. Carloman, now Pepin, was solemnly appointed king of the former, and Lewis of the latter. Thus he hoped to gratify the people of these countries respectively, and at the same time secure them as the patrimonial dominions of the younger branches of his family, against the ambition and usurpation of his elder sons, Pepin by a former marriage, and Charles. His intention was good, and it appears to have made himself, his family, and his subjects, contented and happy.

Thus young, for Lewis was but three years of age, his sons early acquired the language and manners of these countries, and were thereby the more likely to secure the affections of the people.

In the absence of Charles, the Saxons again rebelled. Witikind, a famous Saxon general, a man of superior talents and great influence, a zealous and determined patriot, had often united and frequently headed his countrymen in rebellion against the French government. When others offered and swore allegiance, his mind could not endure the thought of submission. They as readily violated their oath; but a manly, if not a religious dignity, constantly guarded him against a situation in which there was danger of violating his integrity. As often as he could assemble and maintain a Saxon army, he led them with skill and valour to the field. When he was deserted, or overcome by superior discipline or numbers, his active and daring mind found means of escape or protection till the rage of war abated. He glowed with the desire of rescuing Saxony from a foreign yoke, and embraced every opportunity which seemed to promise him success. Observing the zeal of Charles to convert his nation to the Christian religion, and persuaded that his motives were political, he did all in his power to counteract the missionaries, and to frustrate their scheme of civilisation. He assured the Saxons that the aim of Charles and of the French bishops, under the pretext of humanity and the desire of saving their souls, was to subject both their minds and bodies; and, in abolishing the religious rites and ancient customs of their ancestors, to impose on them a yoke, which, when too late, they would feel insupportable.



‘ Inflamed by such a doctrine, addressed to them with simple but enthusiastic eloquence, the Saxons rose with a religious and patriotic fury, attacked the missionaries and every person of clerical appearance, forced them to flee from the country, razed the churches, and expressed the highest indignation against every thing connected with France.

‘ Charles and his predecessors had employed every kind of expedient in vain, to subject and restrain this people. To have granted them absolute and independent sovereignty, was to have exposed the eastern provinces of France to perpetual incursions and plunder. There seemed nothing therefore remaining, but to adopt the severest possible measures, cut off entirely their leaders, deluge the whole country with the blood of the people, or transplant them, and repopulate the land with new colonies.

‘ On these principles, and according to this plan, Charles proceeded from the beginning, or followed it, as new occurrences suggested, or rendered it eligible and necessary. Having received information of the persecution of the teachers of the Gospel, and of all the official persons under the government of France; of the return of Witikind from Denmark, whither he had formerly fled for refuge; and of the general revolt of Saxony; he sent orders to his kinsman, count Teuderic, to assemble as many troops as he possibly could on the banks of the Rhine, and without delay proceed against the rebels. Teuderic performed his duty with alacrity and promptitude; but three subordinate generals, envious of his superiority, and jealous of the reputation which he might acquire by sharing in their success, resolved to act without his orders, on their own principles, and for their own honour. Not waiting for his directions, they broke up their camp, and marched with precipitation against the Saxons, as an enemy whom they despised; and whom they were confident they must conquer.

‘ Witikind with his Saxons was prepared for their approach. He had intelligence of their march, and of the disposition of their generals; and had his army drawn up in the order of battle before the camp, which the French in their folly expected so easily to storm and to plunder. He endured their first onset, which, as usual, was violent; then suddenly extending his line to both right and left, he attacked them on both flanks with such success, as threw them almost instantly into disorder. Great numbers were slain, and among others two generals, four counts, and twenty-four other persons of distinction. The remainder of the army fled to Teuderic's camp, carrying the mournful tidings of their rashness and calamity.

‘ Charles no sooner heard of the defeat, than he raised another army, and led it himself into Saxony. Every hostile appearance was dissipated as he approached. Witikind fled again to Denmark. The chief nobility and principal officers were summoned, and came, under awful apprehensions of their fate, within the lines of an immense French army. On being questioned about their perpetual violation of treaties, and their endless turbulence and hostilities, they endeavoured to exculpate themselves, and meanly throw the blame on their absent leader Witikind. “He could not have committed these outrages,”

replied Charles, "without your countenance and assistance. Too long-continued lenity, and my humane attempts to civilise and save you, have only encouraged your licentiousness and rebellion. An example of extreme severity seems absolutely necessary to subdue the ferocity, and to quiet the restless spirit of your countrymen." On a signal given, they were surrounded and disarmed; four thousand five hundred of them were selected, and being conducted to Verden, were beheaded.' P. 152.

Our next extract shall be from that chapter which contains the history of learning.

'As we descend through the seventh century, we can expect no improvement in learning. The rivalship and jealousies of Brunehaut and Fredegonde, and the almost constant civil wars which followed, occupied the minds of men generally with other subjects than those of learning. The reign of Dagobert afforded a short respite, and darted a faint glean athwart the darkness of the age. At first he loved learning, and respected learned men; but his love of pleasure prevailed, and contributed rather to bring a reproach not only on letters, but on the learned men whom he had professed to patronise. The weakness of the government during the reign of the last Merovingian princes; the inter-reign of several years; the tyranny of the mayors; the civil wars; and the war against the Saracens, carried on by Charles Martel; were all unfavourable to study and learning: and so much did ignorance prevail, that the period from Dagobert to Charlemagne has been reckoned the darkest in the whole course of the history of France. A few monkish legends, a collection of letters by Boniface bishop of Mayence and others, and some attempts at versification, all bearing interval evidence of the ignorance and rudeness of the age, make up almost the whole catalogue of writings for more than a century.

'One of the great employments of the monks and nuns in this age, was to write out, in that beautiful manner, in letters of gold and of various colours, of which many examples still remain, the Psalms of David, the Gospels, the whole Scriptures, and some other ancient compositions. But in other respects, letters were so totally neglected, that the councils of the church repeatedly ordained, that the bishops and priests ought to know the canons of the church; that they ought to be capable of writing a fair hand; that they ought to know, and be able to read, their psalter, &c. And we may judge of the general state of letters in the country, from the great Charles himself not having been taught to write, till he acquired it by his own ambition for learning, after he was emperor, and considerably advanced in life.

'Under his patronage and direction, however, literature revived. He invited Alcuin from England, Clement from Ireland, and other learned men wherever he found them, to come and institute schools in France, to superintend the education of youth, and to take such other steps as were calculated to recover the spirit, and promote the study of learning: and during his life, his endeavours were not ineffectual.



‘ For the purpose of teaching the various branches of education, Alcuin assisted the emperor in establishing schools, or colleges, in different cities of the empire : and if the university of Paris owe not its origin to their joint endeavours directly, their zeal at least appears to have inspired the people of that city then, or soon after, to erect that ancient and celebrated institution ; for there is considerable evidence that it existed before the end of the ninth century.

‘ Besides the academy of the palace, which some writers have imagined to be the origin of the university of Paris, but which seems rather to have been ambulatory with the court, Charlemagne, in the year 787, wrote a circular letter to all the metropolitan bishops, recommending them to take the proper steps for establishing schools in all their dioceses, and to be particularly careful to place proper teachers over them : two years after, he even prescribed rules for their administration and discipline. There were two kinds of schools : —one for teaching children the psalms, church-music, arithmetic, and grammar ; the other, for teaching the more advanced youth, dialectics, rhetoric, geometry, &c. Charlemagne was anxious to give all the schools and branches of education a bias towards religion ; and he spared no pains, or cost, to bring suitable teachers, in all these branches of learning, from various countries, particularly from Italy.

‘ Some of the clergy encouraged and forwarded his plans with great zeal and success ; among whom Leidrade archbishop of Lyons, and Theodulph bishop of Orléans, are particularly mentioned : the latter appears to have instituted a kind of parish schools, for the purpose of educating the youth in general, besides four schools of a higher rank. But, as might be expected in so numerous a class of men, some misunderstood the design ; some were incapable of directing education, being themselves, even though bishops, uneducated ; and others were indolent or fanatical. They either made no exertion, or spent all their zeal and labour in teaching the children merely to chant, instead of to understand the daily lessons of the church.’  
P. 367.

The introduction of Latin passages into his text is a practice which Mr. Ranken will not find authorised by any English historian of reputation.

Upon the whole, we must observe, with pain, that the author has undertaken a task for which he is little qualified ; and in this injudicious attempt to imitate Dr. Henry, he seems even to have forgotten the far superior interest which the history of our native country is calculated to inspire.

## MONTHLY CATALOGUE.

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### RELIGION.

ART. 14.—*Bull Baiting! A Sermon on Barbarity to God's dumb Creation, preached in the Parish Church of Wokingham, Berks, on Sunday the 20th of December, 1801, (being the Day previous to the Annual Bull Bait in that Town,) and inscribed to John Dent, Esq. M. P. By the Rev. Edward Barry, M. D. 4to. 1s. 6d. Spragg. 1801.*

THE brutal and barbarous custom of baiting bulls continues to disgrace several parts of this island. At Wokingham the rabble are collected together every year, under the pretext of a legacy, to gratify themselves with this inhuman sport; and the worthy author of the discourse before us endeavoured, but in vain, the day anterior to this barbarous anniversary, to instil into the minds of the inhabitants of the town a better sense of their duty to God, and man, and beast. We cannot too much applaud the excellency of his intentions; we recommend him to persist in them 'in season and out of season;' we call upon all men, in every station of life, to unite in repeated entreaties and petitions to the legislature, and to every individual member of it, till this wicked and unnatural practice be abolished. Let any one reflect but for one moment on the tendency of this sport, and he must agree with the preacher on the effects here ascribed to it.

'The heroes of a bull bait, the patrons of mercenary pugilists, and the champions of a cock fight, can produce, I should think, but few, if any disciples brought up under their tuition, who have done service to their country, either as warriors or as citizens! but abundant are the testimonies, which have been registered at the gallows of her devoted victims, trained up to these pursuits.' P. 10.

'The monster, who can wilfully persevere to torture the dumb creation, would feel little or no compunction, to serve a purpose, in aiming his bludgeon at the head, or ingulphing the murderous blade within the warm vitals of his fellow creature. "Whoso is wise will ponder these things." P. 12.

This wicked custom does not tend to endue men with courage; nor does it appear that any one of the brave Highlanders, who eternised themselves in Egypt, formed his character upon so savage a practice.



**ART. 15.**—*On preaching the Word. A Discourse, delivered at the Visitation of the Right Worshipful Robert Markham, M. A. Archdeacon of York, at Doncaster, June 5, 1801. By John Lowe, M. A. &c. Published at the Request of several of the Clergy. 8vo. 1s. Mawman.*

The preacher properly reminds his hearers of what ought ever to be pre-supposed in an audience consisting of ministers of the church of England.

‘I shall take it for granted, as a preliminary qualification for the effectual discharge of the office of a preacher, that we firmly believe the word we are appointed to preach, and are seriously affected with its important contents. I shall assume it also as indisputable, (for the contrary supposition is too horrid to be admitted for a moment,) that we receive the doctrines of our church, as contained in her Articles, to which we have solemnly subscribed; and as breathed in every page of our most excellent liturgy, to which we have publicly pledged ourselves to conform; that in our prayers and our discourses, we speak the same language, utter the same sentiments, and are actuated by one and the same spirit: In a word, I take it for granted, that we build our labours on the broad and firm basis of faith, and truth, and consistency.’ P. 5.

It was with pleasure we transcribed this passage; and we request our readers to contrast it with the Jesuitical notions which have lately emanated from high authority, on the nature of subscription to the Articles—notions, which, if we could accede to them for a moment, would be rendered futile by a multiplicity of passages in the liturgy, not to be read consistently by any one who does not *bonâ fide* subscribe to the Articles, and retain the belief of them in their plain, obvious, and grammatical sense. In opposition to such Jesuitical subscribers, this preacher presses on all to propound the word faithfully, earnestly, with plainness and simplicity, in humble dependence upon God, and attentively to make their example correspond with their preaching. These topics are enforced with due solemnity; and we have perused many discourses, on similar occasions, far inferior to this before us, which have been published, not at the request of a part, but of all the clergy who heard them.

**ART. 16.**—*A Sermon, preached to a Society of Protestant Dissenters, in the City of York, on Wednesday, December 31, 1800, immediately after the Interment of the Rev. Newcombe Cappe; with an Appendix, containing brief Memoirs of his Life. By William Wood, F. L. S. 8vo. 1s. 6d. Johnson.*

A just tribute of respect to the memory of a very worthy character, whose sermon on providence and the government of God has been noticed in our 58th volume, O. S. p. 313, and been received with great approbation by the religious public. Mr. Cappe derived his earlier instructions from the late Drs. Aikin and Doddridge, which he improved by a three-years’ residence in the university of Glasgow, at a time when Dr. Adam Smith and Dr. Leechman adorned the professorial chairs of religion and morality. Soon after he had quitted his college, he was invited to preach at York; and receiving ordination from some neighbouring presbyters, was ap-

pointed sole pastor of a meeting-house in that city. Here he lived a retired life—occupied entirely in study, which he diversified only by his ministerial duties and the publication of a few discourses. In the circle of his acquaintance, he was greatly esteemed and admired for his social talents and liberal principles. A particular trait in his character is well marked in the sermon before us; and we recommend it to ministers of every denomination.

‘ No one had a stronger conviction of the divine authority of Moses and of Christ, than our departed friend. The more deeply he studied the sacred scriptures, the more clearly he understood, or thought he understood, the writings of the prophets and apostles, the more distinctly did he perceive, the more steadily did he acknowledge the consistence and beauty of the two connected systems. When he differed from others, he did not wonder at the difference. He was no more surprised to discover that those, whose talents he respected and whose esteem he valued, did not concur with him in all his sentiments, than to find that they were not of his own height, of his own colour, and of his own form. Instead of lamenting it as a misfortune that the same integrity, similar diligence, and equal mental discernment do not always lead to exactly the same point, he admired in it the wise appointment of infinite goodness. He knew that where all is easy, and where all men agree, there is little inducement to close and continued observation. He was aware that the mind calls not forth its whole strength till difficulties are to be solved, discordant opinions are to be compared, and a preference to one or the other is to be given. He was convinced that the influence of divine truth on the heart and life entirely depends upon the attention which it excites, and the ardour with which it is pursued. He therefore rejoiced in that variety of sentiment which keeps curiosity alive, creates an interest in the search after truth, and, by making it the object of repeated inquiry, gives it free access to the active powers, and produces religious obedience.’ P. 15.

ART. 17.—*A Sermon, preached at the Assizes held for the County of Cornwall, at Bodmin, before the Honourable Mr. Justice Le Blanc, and Mr. Baron Graham, on Tuesday the 4th of August, 1801; by the Rev. R. Polwhele, Vicar of Manaccan: and published at the Request of the High Sheriff and the Grand Jury. 12mo. 1s. Cadell and Davies. 1801.*

‘ To a watchful administration, are we justly indebted for our property, our lives, our religion; in spite of the rapine and carnage and infidelity around us. But it is scarcely in the power of government, to provide a remedy for every evil that may arise in a state of society, highly polished and refined. In the various departments of literature, for instance, much evil is continually diffused. It would be impossible, however, to annihilate the press. But the press may be rendered the very watch-tower of religion. It is, therefore, a melancholy reflexion, that many writers, whose doctrines are no less fascinating than dangerous, should be permitted to disseminate their opinions, as they please; and that in very few instances, they meet with a determined opposition from our first professional characters.’

P. 13.



Mr. Polwhele is a controversialist :—Is he sore?—or does he wish to tie the hands of the opponent whom he cannot confute? ‘Innovators in religion, riots, sedition, insurrections, plots,’ are brought forward in this strange medley ; which, nevertheless, received the thanks of the jury, who probably made no distinction between the address of a clergyman, and that of the foreman of a jury when retired with his colleagues.

‘ If a dissenter or conventicler be attacked, his whole fraternity are at once in arms. But, how often is a regular clergyman left, to fight his battles, unassisted and alone! Highly necessary is it, then, that we should join our forces, in this momentous cause ; and that, to rouse the slothful from their torpor, we should “blow the trumpet in Zion, and sound an alarm in the Holy Mountain.” P. 22.

Poor gentleman! We are really concerned that in his controversies he could not procure a bottle-holder.

*A Sermon preached before the honourable the House of Commons, at the Church of St. John the Evangelist, Westminster, on Friday, Feb. 13, 1801, being the Day appointed for a General Fast. By Richard Prosser, D. D. 8vo. 1s. 6d. Rivingtons. 1801.*

Our situation during the late unfortunate contest is thus represented by the preacher.

‘ It presented abroad and at home much to be planned by talent ; much to be gained or prevented by vigilance ; much to be supported by patience ; much to be surmounted by persevering and deliberate fortitude, or executed by prompt and timely valour : in a word, it demanded, through the wide range of public service, qualifications the most accomplished. Yet these requisites have been displayed by so many persons, in the various departments of public service, and in so many critical instances, that, on taking these occurrences together, crowned as they all are by the personal character of the sovereign, it may justly seem that a particular provision was made for that trying situation, through which the country was to pass ; and that a gracious Providence raised up an agency to conduct and sustain us under this unprecedented struggle ; and, as it should seem, specially adjusted great instruments to the danger and difficulty of the occasion. These indeed are striking signs of a Providence hitherto peculiarly and favourably present with us.’ P. 17.

Were we to judge from circumstances, from the successes attending our expeditions, and the gain of each party on the whole, the last sentence seems much more applicable to the French than to ourselves ; and it is lamentable that we should so often be under the necessity of warning our public orators against entering upon political inquiries ; into which if they ever introduce the divine providence, it is without any thought that God careth for all his creatures, and too often with a very narrow and confined view of their own king or country, or connexions with the world at large.

ART. 19.—*An Inquiry into the Obligation of Religious Covenants upon Posterity. By George Paxton, Minister of the Gospel, Kilmaurs. 8vo. 1s. 6d. Ogle. 1801.*

An endeavour to enforce a Scotch covenant will in these days meet

with few readers. Scripture is quoted, without end, to justify a measure on which the New Testament is certainly silent; nor does it hold out any encouragement at all to persons to meet together to defend their religion. 'When they persecute you in one city or state, flee,' says our Lord and master, 'unto another.' The true religious covenant into which Christians may enter, is to abhor iniquity, to imitate their Saviour, and to bind themselves never to injure another in his temporal concerns on account of religion. The Scotch covenant went far beyond this, and consequently is not binding upon posterity. In sober truth, Christians have no power to bind posterity on any account; for the church is a society of men in which the ties of blood are of no avail.

ART. 20.—*The Necessity of the Abolition of Pluralities and Non-Residence, with the Employment of Substitutes by the beneficed Clergy; demonstrated in an Enquiry into the Principles and Consequences of the Establishment of Curates.* 8vo. 7s. 6d. Boards. Mawman. 1802.

The greater part of the work before us is irrelevant to the subject proposed in the title-page. Decisions of bishops and councils, in a church filled with superstition and fraud, are surely no proper guides to the church of England, as it is now established by law. Yet the inquiry into antiquity is made with great judgement and ability, and throws a strong light upon the state of the clergy in former periods. To deny the use of a substitute in any case whatever, is evidently absurd; for illness may render the incumbent incapable of discharging the duties of his function for a time; and it would be unjust to deprive him of his benefice, even if, through the dispensation of Providence, many years might elapse before his health were re-established. That substitutes may be employed without good cause, there cannot be a doubt; yet there is sufficient power vested in the ordinary to prevent the existence of such an abuse in any very great degree: but, if the bishop himself do not reside in his diocese, it cannot be expected that very strict attention will be paid to the residence of the inferior clergy. The plan suggested for the benefit of the curate we cannot but highly approve, and should be happy to see it adopted at large; we mean, that the curate of a living should divide its profits with the vicar or rector. In this case, it is presumed, however, that the incumbent employs a curate altogether in the duty of a parish on which he does not reside, whose dispensation from residence is thus considerably compensated. In cases where an incumbent actually resides, but who nevertheless finds it necessary or convenient to employ a curate, or where his absence from the parish is also a matter of necessity, a different arrangement, it is evident, ought to be pursued: but too much pains cannot be taken by a legislature, that the immense sums bestowed on a particular order of men should be expended in such a manner, that the most deserving should receive the greatest benefit, and that no man should partake of any share of the profits assigned to the order, unless he be fully qualified, by a knowledge of Hebrew and Greek, to investigate the original meaning of the Scriptures, and, by due powers of elocution, and knowledge of the English language, to communicate his instructions to his audience.



## MEDICINE.

ART. 21.—*Observations on the Opinion of Doctor Langslow, that Extravasation is the general Cause of Apoplexy, in Letters to a young Surgeon. By William Crowfoot. 8vo. 2s. Robinsons. 1801.*

Few, who have read the medical periodical publications, can be ignorant of this dispute, which has not been conducted with the propriety and decorum that might have been expected. It would be improper for us to engage in it; though, if called on in our own sphere, we should not decline it: we mean, if called on by regular successive publications. At present, we must attend only to the observations before us.

The great questions are, whether extravasation be the general cause of apoplexy? and whether the case of the patient who occasioned the discussion was apoplectic? On the latter point it is impossible to decide; for the case is so imperfectly and slightly related, that no judgement can be formed. The look, the shape, the previous habits, the suppression of usual evacuations, if there were such, and the state of the system anterior to the time of attack, with many other considerations, should be fully detailed before we can determine.

With respect to apoplexy, we think extravasation or fulness is the general cause. If there be a compression on the brain, it is not of consequence whether the fluids be confined to the vessels, or not; the effect is the same. We do not deny that there are other causes; and that apoplexies, truly nervous, exist. They are, however, uncommon, and generally pointed out by the knowledge of the remoter causes, which are by no means obscure. Apoplexies from the state of the stomach seem to us always owing to compression from fulness of the vessels. Two subordinate questions of practice arise from this source, viz. the propriety of the evacuating plan, as well as its extent, and the exhibition of emetics. On these we shall not say much. For the sake, however, of the younger practitioner, we would add, that, even in strongly marked cases, the evacuations should not be carried far, nor perhaps (generally speaking) continued above thirty-six hours; in many instances not so long. It should not, however, be succeeded by a tonic, but by a cordial and stimulating plan. Of emetics we scarcely know what to say. The circumstances condemn them; and we cannot affirm that we should recommend them. We have, however, seen them often employed, and do not recollect that we ever saw them decidedly injurious.

The cause and source of the controversy is briefly this:—A lady was seized with what appeared to be an apoplexy, (and we suspect it to have been so,) when the apothecary, Mr. Crowfoot, ordered an emetic. Of this Dr. Langslow decidedly disapproved, as there was extravasation (or, at least, considerable extravasation) on the brain; and this he supposed to be the general cause of the apoplectic disease.

ART. 22.—*An Account of a new Mode of Operation for the Removal of the Opacity in the Eye, called Cataract. By Sir James Earle, F.R.S. &c. 8vo. 3s. Johnson. 1801.*

This method appears very ingenious; and a similar one has often occurred to us. The instrument consists of a pair of forceps, armed with a small lancet. The latter is designed to puncture the opaque cornea, and introduce the small forceps, which takes hold of the crystalline, and extracts it. The instrument, however, as to its principle, is by no means new; and too much merit seems to be claimed upon this score. The author has, moreover, been somewhat too diffuse in the introductory part; and, as he necessarily writes for practitioners, the superficial description of the eye, and the advantages as well as the disadvantages of couching, and the other methods of extracting, might have been omitted.

ART. 23.—*The new Chemical Nomenclature, selected from the most distinguished modern Writers on Chemistry, designed for the Use of Students in Pharmacy, Druggists, Apothecaries, and others. It consists of Two Parts: the First of which exhibits the Scientific Arrangements in English and Latin: and the Second contains the same in English, disposed in Alphabetical Order. In both Parts the Old Names will be found on the Right-Hand Column, opposite the New. By C. Pye, Chemist. 8vo. 1s. 6d. Longman and Rees 1802.*

We are not much pleased with the arrangement of this New Chemical Nomenclature; but a more essential defect is, that all the names of different reformers are confounded without distinction. The names of those who have invented, or chiefly employed the different terms, should have been added.

ART. 24.—*Heads of Lectures on the Institutions of Medicine. By Andrew Duncan, M.D. and P. 8vo. Robinsons. 1801.*

Dr. Duncan has given us heads only, scarcely more than the titles of chapters, of the subjects treated in succession. From various circumstances, however, we can fully appreciate the extent of his course, and perceive, that little, which modern experience or discovery can supply, seems to have escaped him. What relates to therapeutics is more full, and not greatly differing from his former publications on this subject. We perceive two additional topics, not entirely connected with the institutions of medicine, but which have been too much neglected in medical courses; viz. forensic medicine and medical police. On these points we perceive his observations to be sufficiently full. A work on the former subject by M. Mahon, a professor of forensic medicine in France, is now under consideration, and was intended for our last Appendix. It will appear in the next; and we may then enlarge farther on what has been much overlooked in this kingdom.



## ANTIQUITIES.

ART. 25.—*Antiquities, Historical, Architectural, Chorographical, and Itinerary, in Nottinghamshire, and the adjacent Counties; comprising the Histories of Southwell (the Ad Pontem) and of Newark (the Sidnacester of the Romans). Interspersed with Biographical Sketches, and profusely embellished with Engravings. In Four Parts. By William Dickinson, Esq. Part I. Vol. I. 4to. 14s. Boards. Cadell and Davies. 1801.*

The various books published in England on the subject of antiquities, are, perhaps, of all others the most completely nugatory and useless, and the most unaccountable productions in the eye of sober reason and sound sense. This singular propensity to antiquarian trash seems to be a disease *sui generis*, but somewhat connected with hypochondriacism, or what Dr. Cheyne calls the English malady. It is to be regretted that our respectable society of Antiquaries does not proscribe this mania, and, in imitation of the French Academy of Inscriptions, only promote researches into such points of antiquity as are interesting to history or sciences of equal importance.

The very title-page of this threatened production, as the reader may observe, is certainly not sense, and scarcely grammar. *Itinerary* may perhaps be a dictionary adjective; but we do not recollect any writer of taste who has actually employed it in this sense; while *Sidnacester* is certainly not a Roman name. In the preface, the author tells us that a considerable portion of this treatise was published in 1787, under the title of a History of the Antiquities of Southwell. The remainder of the preface is occupied with much self-important lucubration and declamation; as it is a peculiar privilege of antiquarian quacks to bring all their grandmothers together, and to write a history of England in describing a tombstone. We shall not, however, follow this prolix performance through dozens of pages of quotations from common books. The church of Southwell in Nottinghamshire is certainly a large and beautiful specimen of Gothic architecture; but it might have been described in twenty pages as well as in two thousand:—and if all the churches in the world were delineated upon the present plan, books would equal in number the sands of the sea; and we should cordially pray for a new inundation of barbarians to sweep away such antiquarian trash, and such a collection of false knowledge. For, in truth, if we had an extremely minute and faithful description of every church which has been built in England, the whole library would not contain one atom of solid information—not one particle of that instruction which any well-informed and enlightened mind would wish to retain for one moment.

ART. 26.—*The History of Guildford, the County-Town of Surrey; containing its ancient and present State, civil and ecclesiastical; collected from public Records, and other Authorities. With some Account of the Country three Miles round. 8vo. 12s. 6d. Boards. Longman and Rees. 1801.*

This work, with some affectation of elegance, is nevertheless a

mean piece of typography ; and being destitute of prints (at least in the copy before us) we cannot but regard the price as excessive for a book little better than the Guide, which used to be sold for one shilling. It begins in the following terms.

‘ Guildford, or according to the old Saxon appellation *Guldeford*, is a place of great antiquity, formerly belonging to the ancient Saxon kings; given by king Alfred, in his last will, to his nephew Ethelwald.

‘ Mr. Blount, in his account of ancient tenures, gives us an instance of some lands in this place, called Guildford, held thus, *anno* 1234, and 1254, viz. Robert Testard holdeth certain lands in the village of Guildford by serjeanty of keeping meretrices (which are interpreted laundresses) in the king’s court, rented at 25*s.* a year; and afterwards, that Thomas de la Puille did hold certain lands in Guildford, of the gift of Richard Testard, by which he was wont to keep the washers, or laundresses of the king’s court, and on that account he pays 25*s.* into the exchequer.

‘ William earl of Berkley had a fourth part of the moiety of the toll of this place at his death in 1491, which, with many other estates and manors he left (having first upon a pique disinherited his brother Maurice) to his master king Henry vii, from whom the marquis recovered it in 1493, with a fourth part of the manor of Dorking, and many other estates which he had been unjustly deprived of.

‘ The pleasantness of its situation invited kings to spend at Guildford their festival times, while they had a palace here; viz. K. Henry ii. *anno* 1187 kept his Christmas in this place; K. John *anno* 1201 kept his Christmas in his palace here. Also in the year 1339 K. Edward held his Christmas here. Several of our succeeding monarchs down to Q. Elizabeth sometimes resided here. And Strype gives us the following particular journal of K. Edward vi. who in his last progress visited this place, *anno* 1552. “ This summer in the month of June, K. Edward began his last progress. It had been resolved, the extent of the progress should be to Pool in Dorsetshire, and to come back by Salisbury. June 27, he removed to Hampton-court. Thence to Oatlands, another of the king’s houses, where he stayed about eight days. Thence to Guilford in Surrey. Thence to Petworth in Sussex. Thence to Cowdray, sir Anthony Brown’s house, where the king was nobly banquetted, &c.

‘ Guildford is the county-town of Surrey, is neat, large, and well-built, twenty-nine miles to the south-west of London; it consists of good houses, and is well-inhabited, having a market of great resort, which is kept weekly on Saturdays, accounted as good as any in England for wheat, barley, and oats, and plentifully furnished with almost all other necessities. There are also held two fairs, viz. on May 4, and November 22, for horses, cattle, sheep, and hogs.

‘ Guildford is a corporation by prescription, had its first and second charters from Henry iii. A. D. 1256, and others from Edward iii, Richard ii, and Henry vi and vii. And renewed and confirmed in the twenty-fifth year of Q. Elizabeth.’ P. 1.



The situation of this town is well known as pleasing and romantic, on two chalk hills, sloping to the river Wye, which is navigable to the Thames. Of a few arches in the castle there are indeed little coarse wooden prints; but the scenes of an old play might well have been omitted. The palace at Guildford forms another object, which is followed by the churches, hospital, and grammar-school. There is also a biography of eminent persons educated at Guildford. We need not dwell on the account of the markets, nor of the earls of Guildford. What are called miscellaneous matters at the end consist chiefly of old regulations of little consequence; and the whole may be called a tasteless compilation by some common-place antiquary. The short account of places in the neighbourhood is unsatisfactory and uninteresting; and there are several confused pages of additions. In short, the present is the dearest, and, at the same time, the most miserable guide we ever met with.

ART. 27.—*Willis's Survey of St. Asaph, considerably enlarged and brought down to the present Time; with the Addition of the Names of the Canons and Vicars Choral of the Cathedral; and the Incumbents of the different Parishes in the Diocese, from the earliest Dates, with Memoirs of some of them. Also a Second Appendix, containing an Historical Account of the different Archbishoprics, Bishoprics, Religious Houses, Colleges, Dignities, London Churches, &c. referred to in the Body of the Work. With the Life of the Author prefixed. By Edward Edwards, A.M. &c. 2 Vols. 8vo. 18s. Boards. Baynes. 1802.*

This re-publication is of a very local and uninteresting nature. The life of Browne Willis, the author, is chiefly from a paper communicated to the Antiquary Society by Dr. Ducarel in 1760, the year of Mr. Willis's death. Catalogues of rectors and vicars would neither instruct nor amuse our readers; and the whole may be called one of those odd antiquarian books which rather disgrace than illustrate the national literature.

## EDUCATION.

ART. 28.—*A Method entirely new of learning French; in which the Principles of that Tongue are set forth with such Order and Perspicuity as to promote the speedy Attainment of that universal Language. By J. Guisy. 12mo. 3s. Bound. Symonds.*

Mr. Guisy talks a great deal in his preface about the want of a proper French grammar, and the excellency of his own; but we can discover nothing in the latter except an abridgement of the grammar of Chambaud, and an imitation of his book of Exercises.

ART. 29.—*The French and English Idioms compared; wherein the Idiomatical Difficulties of the French are introduced in a Sentence, and elucidated in a Manner entirely new. By W. A. Bellenger. 12mo. 2s. 6d. Boards. Dulau. 1801.*

This exemplification of the two idioms will be of use to younger students in either language.

ART. 30.—*The Way to speak well, made easy for Youth; by the chief Words of the English Tongue classed in Sentences, according to the Number of their Syllables: with a short Dictionary at the End of each Book, containing four separate Divisions of Substantives, Adjectives, Verbs, and Particles.* 8vo. 3s. Bound. Cadell and Davies. 1801.

This volume is composed of two extreme ends, without any middle. The former part is too puerile for a child who has quitted his *reading-mistress*, and the latter is a vocabulary of words in the English, French, Italian, and German languages.

ART. 31.—*The Child's First Book improved.* 8vo. *Without the Preface,* 6d. *With the Preface,* 1s. No Publisher's Name.

As the title imports, this is a child's first book. It begins with the alphabet, and concludes with the spelling of one syllable.

ART. 32.—*Surveys of Nature: a Sequel to Mrs. Trimmer's Introduction; being familiar Descriptions of some popular Subjects in Natural Philosophy, adapted to the Capacities of Children.* By Harriet Ventum, Author of *Selina*, &c. 12mo. 2s. Half Bound. Badcock. 1802.

The author of these Surveys having found, in her business of teaching, that Mrs. Trimmer's introduction was principally serviceable to her younger pupils, has enlarged and extended it for the use of the elder ones. From the method of its execution, it appears well calculated to answer her purpose.

ART. 33.—*A Series of Geographical Questions; for the Use of Young Persons.* 8vo. 1s. 6d. Johnson.

ART. 34.—*An Introduction to the Use of the Globes, with Questions for Examination annexed. Designed principally for the Use of Schools.* Second Edition, with Corrections and Additions. 12mo. 4s. Bound. Johnson. 1801.

We can, with great satisfaction, recommend these two little treatises to the teachers of youth. The questions contained in the former are very important to young persons learning geography, and may all be answered by them, if they attend properly to the latter, together with their globes, and some proper descriptions of countries.

ART. 35.—*Tabula Linguarum. Being a Set of Tables, exhibiting at Sight the Declension of Nouns and Conjugation of Verbs; with other Grammatical Requisites essential to the Reading and Speaking of the following Languages, &c. In Eight Parts. Part I. containing the Latin, Spanish, Portuguese, Italian, French, and Norman.* 12mo. 5s. sewed. Hurst.

A part of the title-page here omitted contains the names of almost all the languages in the world. From the title on the back, we learn that the author's name is Clarke, and, from circumstances, infer that the work was printed at Bristol. The preface shows a considerable general acquaintance with many different languages, and is dated at Mount-Pleasant Academy, near Liverpool; whence, and from other indications, we judge that this work was printed eight or nine years



ago, but, falling dead-born from the press, has been furbished up with a few new leaves. The rules are generally taken from good authors, though sometimes antiquated; nor could we avoid smiling when we found the etymologies of Isidorus recommended to the student of modern Spanish and Portuguese. Yet the book is, upon the whole, tolerably decent; and the chief objection arises from the wild universality of the plan. The last leaf might well have been spared.

## POETRY.

ART. 36.—*The Lamentation, a Poem. In two Parts. To which are added, other miscellaneous Pieces, in Blank Verse and Rhyme.* 8vo. 6s. Boards. White. 1801.

The rhymes contained in this volume are not worse than what we usually meet with: but when the author attempts blank verse, we discover the nakedness of the land. . . . . The Lamentation is lamentable. Witness the following method of 'paying the piper.'

' Beneath the shade of a majestic oak,  
Whose branches seem'd to reach the azure sky,  
I here beheld an aged rev'rend swain,  
Lolling with ease upon a wicker chair,  
And sweetly playing on an oaten pipe,  
Whilst those around him testified their joy  
By joining in a merry rustic dance.  
Maidens and youths the social ring compos'd,  
Of diff'rent ages, but of equal charms;  
And like the clusters of the favour'd vine,  
Which dext'rous management has brought to bear,  
The strong similitude which spread through all  
Bespoke them children from one parent-stock.  
Smiles of content and love illum'd each cheek,  
Smiles which were not the produce of deceit,  
But which were also living in the breast.  
The glow of health and temperance adorn'd  
Each lovely face, and added charms to youth.  
They seem'd to dance because their minds were gay,  
And not for fashion's sake; and each possess'd  
A native, simple, elegance and grace,  
Which far surpass'd the studied forms of art.  
' Thus they beguil'd the hours of time away;  
And when they ceas'd, each maid, in turn, approach'd  
The good old man, and thank'd him with a kiss.  
This was the only recompence he claim'd,  
And, when bestow'd, he felt his labour paid;  
For to a soul, unbiass'd by those views  
Which flow from the contaminated source  
Of interest, what incense is so sweet,  
What off'ring pregnant with such heartfelt joys,  
As that which tender gratitude presents,  
Warm'd by the feelings of respect and love?

‘Ye trifling, despicable, worldly minds,  
 Who know not what such blest emotions mean,  
 Whose senseless bosoms never were disturb’d  
 By such soft tumults, and who ne’er have prov’d  
 The pure delights of sentiment refin’d,  
 To you I need not labour to explain  
 What souls like yours can never comprehend.  
 But those whose dispositions still are sound,  
 Whose breasts are still susceptible of worth,  
 Whose hearts still glow with nature’s honest warmth,  
 Will readily conceive what I would paint;  
 To them I’ve said enough.—’ P. 28.

ART. 37.—*Miscellanies, in Verse and Prose, English and Latin, by the late Anthony Champion, of the Middle Temple, Esq. Published from the original Manuscripts by William Henry Lord Lyttelton. 8vo. 10s. 6d. Boards. White. 1801.*

‘Anthony Champion, esq. author of these *Miscellanies*, was the son of Peter Champion, a gentleman of an ancient and respectable family, seated at St. Columb in Cornwall, who acquired a considerable fortune as a merchant at Leghorn: he was born February the 5th, 1724-5, at Croydon in Surrey, and received his first instruction in the Greek and Latin languages at Cheam School in that county; from whence in 1739 he was removed to Eton, and in February 1742 became a member of the university of Oxford; having been placed at St. Mary Hall, under the care of the Rev. Walter Harte, a celebrated tutor, selected at a later period by the earl of Chesterfield to finish his son Mr. Stanhope’s education in classical literature. After having passed two years at Oxford, he was entered as a student of law at the Middle Temple, where he continued to reside to the day of his decease; and was a bencher of that society, to which he bequeathed one thousand pounds. He served in two parliaments; having been elected in 1754 for the borough of St. Germans, and in 1761 for Liskard, in Cornwall: but the same great modesty and reserve restrained him from displaying the powers of his very discerning and enlightened mind in that illustrious assembly, which prevented him also from communicating to the world those effusions of his rich and luxuriant vein of poetry, that are now submitted to the judgement of the public.

‘He died the 22d of February in the present year,’ 1801, ‘beloved and lamented by all who were acquainted with the brightness of his genius, his taste for the finer arts, his various and extensive learning, and the still more valuable qualities of his warm and benevolent heart.’ P. iii.

These poems are the trifles with which a man of polite learning sometimes amused himself. They are polished verses upon occasional subjects. The following is a fair specimen.

‘*Elegy on the Death of the Rev. Francis Coventry, Jan. 1750.*

‘As erst o’er Damon’s mournful bier  
 The heaving sigh, the stealing tear,



My sleepless hours beguil'd ;  
 Sweet Anna saw my tender grief,  
 And in kind pity brought relief :  
 She kiss'd me, and I smil'd.

' My fancy next ambition charm'd ;  
 Adieu each softer care...alarm'd  
 The fair enchantress came ;  
 One kiss infus'd a gentler fire ;  
 I felt the noble flame expire,  
 And curs'd the phantom fame.

' Transfix'd with envy's poison'd dart,  
 When late my inly fest'ring heart  
 Consum'd in silent pain ;  
 Like wounded Edward's generous bride,  
 Sweet Anne her balmy lips applied,  
 And drew forth all the bane.

' Strange to relate! the tigress rage  
 Her magic kisses can assuage,  
 And in soft fetters bind :  
 Nor e'er did music's powerful strain,  
 Nor proud philosophy attain  
 Such empire o'er the mind.

' Come then, and, to secure my bliss,  
 Sweet Anne, in one perpetual kiss  
 Breathe in the healing balm...  
 Cease, rather cease, too fond desire...  
 Ah! treacherous kisses, you inspire  
 More passions than you calm.' P. 44.

ART. 38.—*The Pleasures of Retirement, in three Cantos. With other Poems, by John Jefferys. 8vo. 3s. Boards. Longman and Rees.*

The title of this poem sufficiently indicates its nature. A few lines will show its degree of merit.

' Why does the soldier, from his home afar,  
 Tempt the rude dangers of the sanguine war ?  
 Why does the merchant send his vessels o'er  
 The seas of Europe to the Indian shore ?  
 Watch the rich fleet, which bears with fortune's smiles  
 Peruvian treasures to the British isles ?  
 Why does the miser for his darling wealth,  
 His life endanger, and destroy his health ?  
 In hopes his labours and his toil engage  
 A calm retirement for declining age.  
 For this, the British tar, alert and brave,  
 The storm despises, and defies the wave.  
 He knows his country for her sons prepares,  
 To bless the aged, and relieve their cares :

He knows a palace stands, where father Thames  
Rolls the strong current of his silver streams.  
Hail, grateful Albion! whose propitious laws  
Reward the patriot who defends thy cause!  
Long be thou just, and let thy warriors claim  
In age a refuge, and in youth a name.' P. 41.

ART. 39.—*The Peasant's Fate: a Rural Poem. With Miscellaneous Poems.* By William Holloway. 8vo. 5s. Boards. Vernor and Hood. 1802.

Mr. Holloway's poem has more than common merit; but subjects so desultory never can form a good whole, though many of its separate parts may be beautiful. These are good lines.

' In that dark season, when around the skies,  
In dragon-forms, the clust'ring clouds arise;  
While roaring storms in drenching floods descend,  
And black-brow'd forests to their fury bend;  
When scarce the crow maintains his airy seat,  
Tost on the bough, where mingling tempests beat,  
The woodman, hid in some deep-shelter'd spot,  
Pursues his toil beneath his wattled cot,...  
There forms the faggot, or the hurdle wreathes,  
Alternate on his cold-nipp'd fingers breathes,  
And claps his hands, till tingling warmth inspires  
His glowing veins, and wakes their dormant fires.  
Secure, he hears the slanting hail rebound  
From the thatch'd roof, and rattle to the ground.  
In vain the vengeful North unpitying raves,  
His mustering wrath the thicket steep outbraves,  
And, like the billows of the rolling main,  
Yields to the blast, and sinks, and swells again.

' Nor you,...who, mid the dissipated round  
Of college lore, have trodden classic ground,  
Pursued by pedant scourge thro' Lily's rules,  
And all the thorny lab'rins of the schools,...  
Despise the truths the Muse delights to tell,...  
How in those woods the Sciences would dwell,  
On Nature's bosom nurs'd, by Genius taught,  
By Perseverance to perfection brought:  
In shades obscure, where ne'er the voice of Fame  
Blandish'd the peasant's unsuspected name,  
The sire with joy his hopeful boys beheld,  
In many an art beyond their fellows skill'd:  
No idle intervals of time they knew,  
Nor unimprov'd one heedless moment flew,  
In simple psalmody they own'd no peer,  
And oft would chaunt, with voices strong and clear,  
The loftier anthem, thro' the toilsome day,  
With variation sweet,...a heav'nly lay!...  
Constant at church, they led the village quire,  
Where sacred music set the soul on fire;



And well they knew to touch the breathing reed  
 To gayer notes, which sprightly dances lead,  
 Beneath the sycamore's soft, rustling shade,  
 When first the moon lights up the length'ning glade,  
 Shows meads, and streams, in mildest beauties dress'd,  
 And the young heart leaps lightly in the breast.  
 In darksome nights, when all the vales were still,  
 Their flute was heard, along the neighb'ring hill,  
 In concert with the Attic minstrel's strain,  
 Expressive of her gentle bosom's pain.  
 E'en from the hour, that gives their frugal meal,  
 Some little portion, sedulous, they steal,  
 When Cocker's rules their studious minds engage,  
 Rude chalk their pencil, the broad bill their page,  
 With various, hasty statements, scribbled o'er,  
 Till the bright surface would contain no more :  
 The ignorant heard, with wonderment profound,  
 How many grains would girt the globe around ;  
 How many hours in one long age appear,  
 How many minutes constitute the year.  
 Oft, sketch'd in outline, rustic landscapes rose,  
 And hills and vales their various views disclose ;  
 Scenes rudely wild, of composition new,  
 Devoid of art, and still to nature true.' P. 51.

One of the smaller pieces is amusing, from the unexpected absurdity of its conclusion.

*' Impertinence rewarded.*

' Tom Hoggard was a waggish lad  
 As any in the village,  
 And three lean steeds were all he had,  
 For riding, draught, and tillage :

' With faggots, to the neighb'ring town,  
 Oft crept his creaking waggon,  
 While slow, along the dusty down,  
 Behind the swain would lag on.

' And always, as that road he pass'd,  
 A bonny Scot would meet him,  
 With weighty pack his shoulders grac'd,...  
 And thus was sure to greet him,...

" Ho, *Joskin!* laddy, what d'ye buy?  
 I've muslins choice and plenty,  
 Lawns,...laces,...cambrics,...purchase,...try,...  
 I warrant I'll content ye."

' Thus, once or twice a week at least,  
 He found himself embarrass'd,  
 And studied hard to turn the jest  
 On him who teiz'd and harass'd.

' One day, as usual, on his road,  
He met the merchant toiling;  
And hail'd him thus,... "Man, pitch your load,  
And cease from your turmoiling;

" I want an article or two,  
Come let us zee your treasure."  
" Ay," said the Scotchman, " that I'll do,  
And that wi' muckle pleasure."

' With this the lumb'ring pack he pitch'd,...  
First loosen'd from his shoulders,...  
With wealth of either Ind enrich'd,  
The wonder of beholders!

' With two brown hands upon the lid,  
Tom stood, and lean'd him over;  
While Sawney rummag'd ev'ry thread,  
Its beauties to discover.

' He held his pieces to the sun,  
And, claiming due attention,  
His chapman told, of ev'ry one,  
The praise he scarce could mention.

" Nor this, nor that," Tom coolly cried,  
" Will suit my inclination:"  
The trader's smile his heart belied,  
That rankled with vexation:

" But tell me plainly what you want?"  
The testy Scotchman grumbled.  
" Why,...what your walking warehouse ha'n't,"  
The crafty Thomas mumbled:

' Then added,...with a sneering smile,...  
" Your search, you may forbear it;  
I wanted a vore waggon-wheel,  
But you ha' nothing near it!" P. 119.

ART. 40.—*A Poem on the Peace between the United Kingdom of Great-Britain and Ireland, and the French Republic, Spain, and Holland.*  
By James Barrow. 4to. 1s. Jones. 1802.

' I sing of Peace, and all my song is new.'

' Britons rejoice, the news is great and good!  
Great-Britain for to close the scene of blood,  
And save our gold, and bless with peace our land,  
Has to the French republic given her hand,  
In peace, for general peace, Britons huzza!  
For Spain, and Holland too, the peace obey.' P. 4.

' Britons! the bard essays to sing your fame,  
For he's a Briton, a tremendous name!



When of your feats done on the plain I hear,  
 It shall be music to my list'ning ear;  
 Your scarlet streamers flying on the seas,  
 Are lofty beauties, that my fancy please!  
 Your matchless bravery when your thunder's hurl'd,  
 Has long ago made flight through all the world;  
 Fame with her trump an hundred times has told,  
 You've beat the French, and took the Spaniard's gold.  
 This war has not been different from the rest,  
 Fame keeps her camp still in the British breast!  
 To hearts of oak she will be ever true,  
 Huzza, she sails with us, and marches too!

' All who would know the fame by Britons won,  
 Ask Neptune what in his empire is done,  
 Learn from the East, what British arms can do,  
 What in the West, the French for certain know:  
 I'll speak the truth, and only truth depose,  
 France, Spain, and Holland, dread Old England's blows;  
 For on the plain, and on the briny foam,  
 Britons do always, always do strike home.  
 The Western Isles now to the French restor'd,  
 Were taken first by British ball and sword;  
 The restoration's generous, great, and good,  
 'Tis done, and only done, to close the scene of blood.

' My pen, Hibernians, now shall tell your fame,  
 So much neglected in poetic flame.  
 Are not Hibernians like the Britons bold?  
 And ought not then your glory to be told?  
 What famous battle has been fought, and won,  
 And no Hibernian standing at a gun?  
 With us, you in our fleets, and armies twine,  
 With equal glory, then, with us you shine.

' Your country's like to ours, with plenty crown'd,  
 Thousands of sheep, and oxen, graze the ground,  
 Your country feeds a thousand herds of swine,  
 A sea of milk flows daily from your kine,  
 Your fam'd potatoes, O how great the mass!  
 Their weight, and measure, all account surpass:  
 From you, we beef, and pork, and butter bring,  
 You serve the merchants, and you serve the king.' p. 7.

This is the most amusing poem we have seen upon the subject.  
 Others are dull; but this rises into absurdity.

ART. 41.—*The Mechanic, a Poem. By Thomas Morley. 8vo. 1s. 6d.*  
 Jordan. 1801.

Mr. Morley is sorry that no one has undertaken to sing the praise  
 of the labouring man. His design in attempting it is, no doubt,  
 laudable; but we cannot praise his poetry.

ART. 42.—*Lachrymæ Hibernicæ, or the Genius of Erin's Complaint, a Ballad, with a prefatory Address to the Right Honourable the Earl of Hardwicke, the reported Viceroy elect of Ireland: and a Pair of Epigrams. By Laurence Halloran, D. D. 4to. 1s. 6d. Jordan. 1801.*

Dr. Halloran seems to be very much exasperated by the union lately effected between Great-Britain and Ireland. He also appears to be very much out of humour with lord Hardwicke and a certain dignitary of the church of England. In this state of ferment, he might have adopted as his motto:

— facit indignatio versum,  
Qualemcumque potest:—

and, happily for him, very poor verse it is: for, had his poetical talents been equal to his asperity, he would, in all probability, have been summoned before a much more formidable tribunal than that of literary criticism.

ART. 43.—*Opuscules Lyriques, présentés à Lady Nelson, par M. Ceby, Officier de Marine, au Service de sa Majesté Britannique. 8vo. 10s. 6d. Boards. Booker. 1801.*

There are several very pretty little pieces in this collection, conceived with all the spirit and delicacy of the lyric muse. We suppose that the author's friends expressed a wish to have the music added at the end; else it is an unpardonable method of increasing the bulk of the volume.

### DRAMA.

ART. 44.—*The Poor Gentleman: à Comedy, in Five Acts. As performed at the Theatre-Royal, Covent-Garden. By George Colman the Younger. 8vo. 2s. 6d. Longman and Rees. 1802.*

This is a comedy of the lighter kind, and, like many other of this author's productions, is more to be prized for the sprightliness of the dialogue than for the regularity of the plot. Mr. Colman accommodates himself to the trifling spirit of the times; but early education, and the example of his father, will not suffer him to become contemptible. He can stoop his flight to frolic in the middle air, but he does not dip his wing in the stagnant pool of coarse ribaldry. All the characters but one are familiar enough to us; but Mr. Ollapod has the merit of some originality; and the pert flippancy of his tongue must at least have tickled the audience.

‘ Enter OLLAPOD.

‘ *Olla.* Sir Charles, I have the honour to be your slave. Hope our health is good. Been a hard winter here—Sore throats were plenty; so were woodcocks. Flush'd four couple, one morning, in a half-mile walk, from our town, to cure Mrs. Quarles of a quinsy. May coming on soon, Sir Charles—season of delight, love, and campaigning! Hope you come to sojourn, Sir Charles. Shouldn't be always



on the wing—that's being too flighty. He, he, he! Do you take, good Sir, do you take?

'*Sir Cha.* Oh, yes, I take. But, by the cockade in your hat, Ollapod, you have added lately, it seems, to your avocations.

'*Olla.* He! he! yes, Sir Charles. I have, now, the honour to be cornet in the volunteer association corps, of our town. It fell out unexpected—pop, on a sudden; like the going off of a field-piece, or an alderman in an apoplexy.

'*Sir Cha.* Explain.

'*Olla.* Happening to be at home—rainy day—no going out to sport, blister, shoot, nor bleed—was busy behind the counter—You know my shop, Sir Charles—Galen's head over the door—new-gilt him last week, by the bye—looks as fresh as a pill.

'*Sir Cha.* Well, no more on that head now—Proceed.

'*Olla.* On that head! He, he, he! That's very well—very well, indeed! Thank you, good Sir, I owe you one.—Churchwarden Posh, of our town, being ill of an indigestion, from eating three pounds of measly pork, at a vestry dinner, I was making up cathartick for the patient; when, who should strut into the shop, but lieutenant Grains, the brewer—sleek as a dray-horse—in a smart scarlet jacket, tastily turn'd up with a rhubarb-colour'd lapelle. I confess his figure struck me. I look'd at him, as I was thumping the mortar, and felt instantly inoculated with a military ardour.

'*Sir Cha.* Inoculated! I hope your ardour was of a favourable sort.

'*Olla.* Ha! ha! That's very well—very well, indeed!—Thank you, good Sir, I owe you one. We first talk'd of shooting—He knew my celebrity that way, Sir Charles. I told him, the day before, I had kill'd six brace of birds—I thumt on at the mortar—We then talk'd of physick—I told him, the day before, I had kill'd—lost, I mean—six brace of patients—I thumt on at the mortar—eyeing him all the while; for he look'd devilish flashy, to be sure; and I felt an itching to belong to the corps. The medical, and military, both deal in death, you know—so, 'twas natural. He! he!—Do you take, good Sir? do you take?

'*Sir Cha.* Take? Oh, nobody can miss.

'*Olla.* He then talk'd of the corps itself: said it was sickly; and if a professional person would administer to the health of the association—dose the men, and drench the horse—he could, perhaps, procure him a cornetcy.

'*Sir Cha.* Well, you jump'd at the offer?

'*Olla.* Jump'd! I jump'd over the counter—kick'd down churchwarden Posh's cathartick, into the pocket of lieutenant Grains's smart scarlet jacket, tastily turn'd up with a rhubarb-colour'd lapelle; embraced him and his offer; and I am now cornet Ollapod, apothecary, at the Galen's head, of the association corps of cavalry, at your service.

'*Sir Cha.* I wish you joy of your appointment. You may now distil water for the shop, from the laurels you gather in the field.

'*Olla.* Water for—Oh! laurel water—he! he! Come, that's very well—very well, indeed! Thank you, good Sir, I owe you one.

Why, I fancy fame will follow, when the poison of a small mistake I made has ceased to operate.

' *Sir Cha.* A mistake?

' *Olla.* Having to attend lady Kitty Carbuncle, on a grand field-day, I clapt a pint bottle of her ladyship's diet-drink into one of my holsters; intending to proceed to the patient, after the exercise was over—I reach'd the martial ground, and jallop'd—gallop'd, I mean—wheel'd, and flourish'd, with great *éclat*; but when the word "Fire" was given, meaning to pull out my pistol, in a hell of a hurry, I presented, neck foremost, the damn'd diet-drink of lady Kitty Carbuncle; and the medicine being, unfortunately, fermented, by the jolting of my horse, it forced out the cork, with a prodigious pop, full in the face of my gallant commander.

' *Sir Cha.* But, in the midst of so many pursuits, how proceeds practice among the ladies?

' *Olla.* He! he! I should be sorry not to feel the pulse of a pretty woman, now and then, Sir Charles. Do you take, good Sir, do you take?

' *Sir Cha.* Any new faces since I left the country?

' *Olla.* Nothing worth an item—Nothing new arrived in our town. In the village, to be sure, hard by, a most brilliant beauty has lately given lustre to the lodgings of farmer Harrowby.

' *Sir Cha.* Indeed! is she come-at-able, Ollapod?

' *Olla.* Oh no! Full of honour as a corps of cavalry; tho', plump as a partridge, and mild as emulsion. Miss Emily Worthington, I may venture to say——

' *Sir Cha.* Hey? who? Emily Worthington!

' *Olla.* With her father——

' *Sir Cha.* An old officer in the army?

' *Olla.* The same.

' *Sir Cha.* And a stiff maiden aunt?

' *Olla.* Stiff as a ram-rod.

' *Sir Cha.* (*singing and dancing*). Tol de rol lol!

' *Olla.* Bless me! he is seized with St. Vitus's dance.

' *Sir Cha.* 'Tis she, by Jupiter! my dear Ollapod! (*embracing him.*)

' *Olla.* Oh, my dear Sir Charles! (*returning the embrace.*)

' *Sir Cha.* The very girl who has just slipt thro' my fingers, in London.

' *Olla.* Oho!

' *Sir Cha.* You can serve me materially, Ollapod. I know your good nature, in a case like this, and ——

' *Olla.* State the symptoms of the case, Sir Charles.

' *Sir Cha.* Oh, common enough. Saw her in London by accident: wheedled the old maiden aunt; kept out of the father's way; follow'd Emily more than a month, without success;—and, eight days ago she vanished—there's the outline.

' *Olla.* I see no matrimonial symptoms in our case, Sir Charles.

' *Sir Cha.* 'Sdeath! do you think me mad? But, introduce yourself to the family, and pave the way for me. Come! mount your horse—I'll explain more as you go to the stable:—but I am in a flame, in a fever, till I hear further.



‘ *Olla*. In a fever ! I’ll send you physick enough to fill a baggage-waggon.

‘ *Sir Cha.* (*aside*). So ! a long bill as the price of his politeness !

‘ *Olla*. You need not bleed ; but you must have medicine.

‘ *Sir Cha.* If I must have medicine, Ollapod, I fancy I shall bleed pretty freely.

‘ *Olla*. He ! he ! Come, that’s very well ! very well, indeed ! Thank you, good Sir, I owe you one. Before dinner, a strong dose of coloquintida, senna, scammony, and gambouge ;—

‘ *Sir Cha.* Oh, damn scammony and gambouge !

‘ *Olla*. At night a narcotick ;—next day, saline draughts, camphorated julep, and——

‘ *Sir Cha.* Zounds ! only go, and I’ll swallow your whole shop.

‘ *Olla*. Galen forbid ! ’Tis enough to kill every customer I have in the parish !—Then we’ll throw in the bark—by the bye, talking of bark, Sir Charles, that Juno of yours is the prettiest pointer bitch——

‘ *Sir Cha.* Well, well, she is yours.

‘ *Olla*. My dear, Sir Charles ! such sport next shooting season !—If I had but a double-barrell’d gun——

‘ *Sir Cha.* Take mine that hangs in the hall.

‘ *Olla*. My dear Sir Charles !—Here’s a morning’s work ! senna and coloquintida—(*aside*).

‘ *Sir Cha.* Well, be gone then. (*Pushing him.*)

‘ *Olla*. I’m off !—Scammony and gambouge—

‘ *Sir Cha.* Nay, fly, man !

‘ *Olla*. I do, Sir Charles—A double-barrell’d gun—I fly—the bark—I’m going—Juno, the bitch—a narcotick——

‘ *Sir Cha.* Oh, the devil ! (*Pushing him off.*) [Exeunt.

ART. 45.—*Il Como, favola Boschereccia di Giovanni Milton rappresentata nel Castello di Ludlow nel 1634 alla presenza del Conte di Bridgewater allora Presidente del paese di Galles, tradotta da Gaetano Polidori. 8vo. 3s. Boards, Dulau, 1802.*

It is enough to announce this translation. Its merit can be properly appreciated only by Italians who are acquainted with the original.

### MISCELLANEOUS LIST.

ART. 46.—*An Essay, or practical Inquiry concerning the hanging and fastening of Gates and Wickets. With Plates. By Thomas N. Parker, Esq. M. A. 8vo. 2s. Lackington and Co. 1801.*

We could scarcely have expected to have found so much sound science and satisfactory reasoning on so trifling a subject. It may truly be said, ‘ inest sua gratia parvis.’ The whole subject is well explained ; and no one has reason to complain but the blacksmith, who unnecessarily accumulates the weight of iron, to enhance his own profits.

ART. 47.—*Letters on the Cultivation of the Otaheite Cane; the Manufacture of Sugar and Rum; the Saving of Melasses; the Care and Preservation of Stock; with the Attention and Anxiety which is due to Negroes. To these Topics are added, a few other Particulars analogous to the Subject of the Letters; and also a Speech on the Slave Trade, the most important Feature in West-Indian Cultivation. By Clement Caines, Esq. 8vo. 6s. Boards. Robinsons. 1801.*

We can recommend, very safely, the letters before us to the attention of the young planter, as containing much useful instruction, though in a form somewhat too prolix. The precepts are judicious and humane; nor will the want of immediate or extraordinary profit leave the cultivator, in the end, any reason to regret his having hearkened to the voice of reason and of mercy. The merits of the Otaheite sugar-cane are well known.

ART. 48.—*Duty of Officers commanding Detachments in the Field. By John Ormsby Vandeleur. 8vo. 5s. Boards. Egerton. 1801.*

This very clear and judicious account of what relates to videttes, outposts, and the other duties of officers detached from the main body, deserves the attentive consideration of every young soldier who aspires to command. We have examined it with peculiar care, and find nothing of real importance, which merits animadversion or censure.

It is singular, that colonel Vandeleur has not announced in his title the additional tract on the art of war. In this, he has brought together, in a very clear and comprehensive manner, a great variety of facts and rules from the best authors, and the events of the most brilliant campaigns. On the whole, this volume merits considerable commendation.

ART. 49.—*History of the Otaheitean Islands, from their first Discovery to the present Time; including an Account of the Institutions, Government, Manners, Customs, Religion, and Ceremonies, of the People inhabiting the Society, the Friendly Islands, and the Marquesas. With an historical Sketch of the Sandwich Islands. To which is added, an Account of a Mission to the Pacific Ocean, in the Years 1796, 97, 98. 12mo. 3s. Boards. Ogle.*

It appears from the preface that this publication arose from the late mission to Otaheite. It is a decent and amusing little compilation, and includes an account of the Marquesas and Sandwich Islands, and of the missionary voyage to Otaheite. We need not enlarge, as the subjects are so familiar and trivial.